

Canadians help reach the youth in Brazil



Soon the World Home Bible League will have placed two million New Testaments in the hands of students, for reading and studying in the classrooms of Latin America.

by Chester Schemper

Rev. Schemper is Latin American co-ordinator of the World Home Bible League.

A recent visit to Brazil was a memorable and exciting trip. Again, I was reminded that there are so many thousands of unreached people in this large country. I was able to attend a youth conference called generation '79, which was sponsored by Youth for Christ and the evangelical churches of Brazil.

Over 4,500 young people from all over Brazil met in Sao Paulo. They came from many different denominations and some traveled more than three days on a bus to attend. They met for one week in a large exhibition hall, which covers an area of ten acres. There were no partitions in the building. The young people slept on the concrete floor, the girls on one end and the boys on the other end of the building. Each person had a mat or blanket on which they slept. What a sight! There were rows and rows of mats and suitcases.

Each morning there was Bible study. In the afternoon they were divided into groups, discussing subjects of interest to young people, on how they could be of greater service in the church. There were special musical programs, and a number of well-known speakers such as Luis Palau, Nilson Fanini, Sam Waigemuth and Billy Graham.

A large number of people committed their lives for missionary service. On Sunday the week was climaxed with a large crusade with more than 45,000 present, at which time Dr. Billy Graham was the speaker. Many hundreds expressed their desire to become a Christian. Brazil is very open to the gospel, and there is a real hunger for the Word. The Canadian and the World Home Bible League furnished 5,000 Portuguese New Testaments for Generation '79.

Another exciting part of the trip was a visit to the city of Vitoria, in the state of Espirito Santo, in Brazil. I was

approved the New Testament as a textbook for reading and study in the classroom. A very detailed plan for the supervision of the distribution and teaching of the Scriptures was approved. The government will assume responsibility for all transportation in the country. Several hundred pastors and evangelical leaders have volunteered, and are organized to supervise the placement of the New Testaments and teaching in the classroom.

Although this is a very poor state, and they are faced with an almost complete crop failure because of the worst flood in their history, the churches have pledged to raise close to \$5,000 for the cost of the shipping of the New Testaments. The Canadian and World Home Bible League is presently involved in placing one million New Testaments in the classrooms of the State of Rio de Janeiro.

Dr. Wenzel, Secretary of Education of this state, approved the Living New Testament as a textbook for reading

"Placing God's Word in the hands of our youth is a significant hope for the future of our country. The placement in the schools has been a successful method of evangelism, and has contributed to church growth. The Secretary of Education of Rio de Janeiro has a high stack of requests for more New Testaments for various schools, which cannot be supplied unless we receive more copies. Another two million copies are needed to reach all of our students. The copies sent already have been effectively used."

Peter Cunliffe, president of Christian World Publishers, in Brazil, states: "The placement of New Testaments in Brazilian schools, by the Canadian and World Home Bible League, is one of the most worthwhile and fruitful ministries I have seen during the 15 years I have been a missionary in Brazil. I believe God is blessing this outreach in a very special way for three reasons: 1. the great majority of Brazilian students have never owned their own copy of the Bible or New Testament to read; 2. the New Testaments are being offered to the schools on a basis where they will be studied throughout the school year as part of the school's curriculum; and 3. The Living New Testament edition is being used in which God speaks to the heart of each young person in Portuguese, at a level he or she can understand."

Dr. Luis Palau, Latin American evangelist, recently stated that it was his opinion that the placement of New Testaments in the classrooms of Bolivia was one of the greatest contributing factors to the spiritual awakening in Bolivia.

The young people and students are the mothers, fathers and leaders of tomorrow. Communism has made the youth a target of their propaganda. The Lord has given us the opportunity to reach the youth of Brazil and other Latin American countries. In the near future the Canadian and World Home Bible League hopes to have two million students reading and studying God's Word in Bolivia, Peru, Guatemala and Brazil. If funds were available the Canadian and World Home Bible League could place at least five million more New Testaments in classrooms immediately.

The cost of placing a New Testament into the hand of a student in Latin America is 75 cents, the cost of a greeting card. The average number of students in a class is 40. Perhaps you would like to have a part in reaching the youth of Latin America.



Mr. John Vander Boom, Director of the Canadian Home Bible League, Rev. Schemper and Dr. Fanini (centre), well-known evangelist, discuss the placement of New Testaments in the classrooms of Brazil.

invited by Professor Edilson Amaral, who is the Secretary of Education of the state. Ross Johnson, of Life Messengers, accompanied me. The Secretary of Education is a Christian. He and a number of evangelical leaders met us at the airport.

A meeting was held with the Secretary of Education, who also invited a number of pastors and evangelical leaders. They have requested 200,000 New Testaments for placement in the classrooms of the state, for young people between the ages of 13 and 20. He has officially

and study in the classroom. Dr. Nilson Fanini, well-known international evangelist and pastor of one of the largest churches in Brazil, has assisted the League in placing the New Testaments in the classrooms of Rio de Janeiro.

Dr. Fanini states: "I have spoken in 76 countries. I have nationwide radio and T.V. evangelical programs covering Brazil, but the greatest challenge and opportunity in my ministry is to have a part in placing one million New Testaments, furnished by the Canadian and World Home Bible League in the schools of Brazil.

World Missions Update

Elections in Nigeria

After 12 years of military rule, during which time the tragic civil war occurred, Nigeria plans a return to civilian rule. A series of elections will be held beginning this month to elect local, state and national leaders with the presidential election scheduled in October. Pray for stability and peace in this most populous country of Africa.

Television ministry

FAITH 20, a new television series from The Back to God Hour, will debut this spring. Designed primarily for cable television and small TV markets, the series focuses on the preaching of the Word. Graphic material and musical renditions add interest and emphasize the themes of the programs

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Next week

Salem

Viewpoint

Till death us do part

It is a spring day and a young man is out looking for a job. "I have a job for you," says one employer, assuringly. "I think you will like it but there are a couple of conditions."

"I would like to offer you this contract. In it you will see that you must stay with this company for the rest of your life. You will not look for a job elsewhere, no matter how attractive the offer may seem. There are no guarantees that you will always enjoy your work but if you work at it you probably will."

The young man did not exactly jump at the chance. In fact, he thought it over pretty carefully. His potential employer told him that there was no guarantee of prosperity. They would, in fact, probably be going through some hard times together.

"This is just like a marriage," the young man blurted. "Once I'm in I can't get out."

"Exactly," smiled the employer, as he shoved the contract across the desk to the young man.

It sure is just like a marriage, except in marriage we do away with the formalities of a contract. But the obligation is still there. We live together with our husbands and wives "as long as we both shall live". And any veteran of marriage knows what it means to live through richness and poverty, sickness and health, and other adversities. And still, married life is the best kind of life in the world.

Hundreds of young couples will be tying the knot this summer, embarking on a life together. The contract comparison with the young job-hunter

should not scare off any potential newlywed, and yet the seriousness of marriage should not be minimized either.

There are some couples who decide too quickly to get married. They often become marriages of impulse or marriages of convenience, or even marriages of desperation (I wanna get married anyways so I might as well marry him/her).

We all know of friends or acquaintances who exist within the framework of broken marriages. And that must be an absolutely horrible life. Sometimes we do not know why marriages fail but sometimes the causes are all too evident.

Young couples should not be discouraged but should be encouraged in preparing for marriage. Marriage preparation is growing in popularity and for that we can all be thankful. Most ministers offer pre-marital counselling, some even insist on it and that is good.

What is the foundation for a good marriage? It shouldn't even have to be said because we all know it too well. Young couples must be faithful to each other as well as to God. It must have a firm foundation upon the Word of God, and prayer and Bible reading must be its building bricks.

The holy triangle — husband, wife, God — is the basis upon which every young couple should launch their marriage ... and it is a vow which every married couple should make over and over again as the years and the anniversaries tick by.

Keith Knight

by Keith Knight

Let's look at your house and mine

A recent survey of housing prices across Canada reveals some startling figures about the cost of living (surviving?) in this country. It indicates that all things are not equal in this country, especially when it comes to buying a house.

Two types of houses are used for comparison of prices. The first category is a typical three-bedroom brick bungalow, five to eight years old. The second category is a two-storey, four-bedroom brick house, five to eight years old, two bathrooms, fireplace and two car garage. The average price between the two is used here and compared for various cities across the country.

House prices were generally up across the country during the past eight months. Prices in Toronto rose 3 per cent to \$107,500. They rose in Windsor by 27 per cent to \$105,000. Compare those prices with the cost of a home in Quebec City at \$44,000. In the Atlantic provinces, prices dropped in Fredericton to \$43,000 and also dropped in Corner Brook to \$96,000.

In Winnipeg, prices were up by 6 per cent to \$90,000, in Regina they were at \$95,000, Saskatoon \$100,000, Calgary \$116,000 and Edmonton \$122,000.

In Vancouver, prices were at \$67,000 and in Kelowna they were at \$72,500.

What a variety of prices, yet they were for the same home located in a

similar middle class setting in their respective cities. Prices were obviously propped up by the cost of land in those areas and perhaps by slight variations in the costs of materials and labor.

Little wonder that incomes must vary so much from city to city. Makes you almost want to avoid living in certain cities, doesn't it?

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Subscriptions
\$10.00 for one year and \$19.00 for two years.
Calvinist Contact is published by K. Knight Publishing Ltd., 99 Niagara Street, St. Catharines, Ont.

Advertising
Display advertising deadline is Friday noon of preceding week. Classified advertising deadline is Monday noon for same week's issue.

Memberships
Evangelical Press Association
Canadian Church Press
Audit Bureau of Circulation

The views and opinions of the writers and advertisers herein do not necessarily represent the position of the editor or the editorial council. All copy may be edited, condensed or refused for publication. Anonymous contributions will not be published.

Reflections on poverty — Conclusion

by Rev. Johan D. Tangelder

DATELINE: THE WORLD

When one lives and works in a Third World country, the poverty problem is not academic. He sees all around him the moral and material degradation that ends in a feeling of being an outcast in society. The poor live in another world, the world of the slums, the barrios, people live in shacks on garbage dumps and next to open sewers.

The poor cannot be consigned to a back door existence, like the rich man did with Lazarus. We must look at Lazarus' sores and filthy rags, and have personal contact with him.

What is the record of missions in giving aid to the Lazarus of our time? As far as charitable activity is concerned, missions have a magnificent record. Schools for the deaf and blind have been established. Care has been given to lepers, hospitals have been founded. Multitudes have been taught to read and write. But missions are now at the crossroads.

Missions are confronted by great non-Christian ideologies and religions. A war of ideas is ceaselessly fought as never before, and without truce. The glaring inequities of our time are staring the Church in the face. Theologians are asking: On whose side does God place Himself? Catalino G. Arevalo, a Filipino Jesuit and professor of ecclesiology and theology of atonement, Loyola School of Theology, Ateneo de Manila University, claims that God is only on the side of the poor.

He says that "nothing is more clear in the sacred writings than this: that God places himself on the side of the weak, of the poor, of those without

influence or power, that God comes again and again to be their protector, their advocate, their defender — he who proves himself their Father." He also says that Christ identifies Himself with the powerless and deprived, and, therefore, the Church must do the same. The Church is not of all and for all, rich and poor alike. The physical poor inherit the kingdom.

Much is said about the social dimension of sin, the unjust structures, but very little about individual sins. Is God only for the poor, and does He condemn only structural sins? God is concerned for all persons. The poor sin just as do the prosperous. All men are answerable to God. All men must seek divine forgiveness. Materialism is not just the sin of the rich.

We live in apocalyptic times. The poor may not be neglected. The Lazarus of our age knocks at the door of our conscience. Scripture demands a deep involvement for the impoverished of the world. Christians have the task of proclaiming the Kingdom in our "groaning" world, and of espousing just laws and working for social structures that are truly liberating and just. To thank God for all the material possessions, without raising an effective voice against injustice will not justify claims on our part to be prophetic.

How do we aid the poor? Foreign aid is often seen as a magic wand that is supposed to be the cure for all ills. But massive financial assistance to ensure economic growth has failed. Economic development by itself is not enough.

A document of the Government of India entitled **Towards an Approach to the Fifth Plan** (1972) states: "Economic development in the last two decades has resulted in an all-round increase in per capita income. The proportion of the poor, defined as those living below a basic standard of consumption, has slightly come down. Yet the absolute number of people below the poverty line today is just as large as it was two decades ago. And these people living in abject poverty constitute between two-fifths and one half of all Indian citizens." Professor C.T. Kurien of Madras Christian College in India observes, "And so the cliché has come true in our case: two decades of planned economic development has led to the rich becoming richer and the poor becoming poorer."

More foreign aid does not necessarily lead to development. Capital intensive-energy consuming, labour saving devices make lavish use of resources that are expensive, foreign exchange absorbing, and scarce in the Third World, while failing to utilize the very resources — people — it has in abundance.

The Philippine government is now beginning to encourage the masses to develop cottage industries and improved agricultural methods. Local resources are used appropriate to the people in their own environment.

Indiscriminate giving of money is not the answer. A farmer may receive money to improve the irrigation of his land; but he may be under pressure to help out his relatives, pay back a

gambling debt, or spend his money during fiesta time. The government in Negros Occidental experimented with giving pigs to farmers. The governor told us at a fund-raising meeting that these pigs usually got sick and died during fiesta time. So immediate pressure of social status may take priority and money is misappropriated. The issues are basically moral and religious.

Development personnel are more and more working with the premise — do not plan "for" but "with" the people.

In the Philippines, the CRWRC teaches church members to help themselves, and that Jesus Christ is the Lord of every part of their lives. Cottage industries — the making of dolls and shirts — have been started and are growing. Pigs have been provided. Stewardship is taught. Most church members have increased their income since they joined forces with the CRWRC. Their living conditions have improved.

As we reflect on the urgent need to come to the aid of the poor, we must not fall for the temptation to let the Church become an agency devoted to the multiplication of loaves and fishes. A new world cannot be made by human hands. The transformation of the world into a reign of peace, harmony and perfect justice will not be the work of man, but of God. We wait for the New Age to come. "But according to His promise we wait for new heavens and a new earth in which righteousness dwells." (2 Peter 3:13)

LETTERS

Unions' merger is time for rejoicing

Dear Sir:

Rejoice! Indeed this was my first reaction to the short article that appeared on the front page of the issue of C.C. of Feb. 23. I really first had to read the announcement in bold letters twice. And then, with wondering in my heart, I read the rest of the article announcing to our readers the news that the CTU and CLAC had merged.

I wonder how many of our readers were even aware that we were having the luxury of two union movements, both calling themselves Christian, but living separate existences.

Possibly only people of the Hamilton area were more or less familiar with this strange and painful reality.

I felt that feeling of joy and gratitude, because for me personally and some others, belonging to the older generation, this was a painful reality.

And so while rejoicing I could not help but go back to the last years of the 1950's. It was then that a conflict in our Christian trade movement developed. I happened to have a whole file on this thing. When I read through it just recently, cleaning up for our recent move to Port Perry, I decided to give the whole thing to Keith Knight for the archives of C.C. Why should I keep it? They were things of the past! And who would really, after all these years, be interested in this sad story?

Who all were involved I

don't remember anymore. I do remember the names of Rev. VanderMeer (long gone to glory), Rev. Hoffland (for years back in the old country), Rev. Schaafsma (happily retired in Victoria, B.C.), Rev. Hoytema, then from Clinton.

For long days, day after day, for almost a whole week, or even longer, we met with representatives of the two groups; trying to show that there really was no need for a division; trying everything possible to find a formula in which they both could feel "at home". But whatever we did and whatever we talked about it all came to naught.

I don't remember ever to have been involved in discussions so tense. So much giving hope at the one moment, so much giving the greater disappointment the other moment. Things were said that gave deep hurt. And at last we had to give up and to rest in the division of those who then were forced to each go their own way. Ever since, I have lived with it, knowing that it was wrong.

And then, all at once, while you pick up your mail from the mailbox and throw a quick glance at what has arrived and what is in it, your attention is drawn by the message that they have found each other! After 20 years of going separate ways.

I still remember how, after all the meetings we concluded with ardent prayers, that the

Lord might work in the future what could not be reached now. You pray ardently, but inwardly you have given up already.

And yet, here it is what you then unbelievably prayed for: unity restored.

Is that not a reason for rejoicing when we see that happen among them and to them who as Christians want to carry the banner of faith into whatever area of life?

We are inclined to say: let's now forget the past. But I think that instead of forgetting about the past we should learn from it. I think we need that especially in our circles where so often and in so many aspects there is little tolerance for the opinions of others. Not of outsiders or of enemies of Christ, but for opinions of brothers. We are so strongly inclined to make the truth as we see it into the Truth of God. How stubbornly we try again and again to be more than even the apostle Paul. He knew, but only in part; he saw but as in a mirror only dimly. And so we need one another badly. That this became clear to the brothers in those two organizations and grew into a struggle to be one again calls us to rejoice with them.

And to the prayer that the Lord will bless their united struggle so much needed in our country.

Jac. Geuzebroek
Port Perry, Ont.

A voting preference

Dear Sir:

Re: Story on Namibia elections termed "shocking," Calvinist Contact, March 2, 1979, page 3.

First of all, Dr. P.G. Schrotenboer is able enough to answer the letter of James La Grand, Jr., but I would like to make a comment about this letter.

Reading the letter, I came to the conclusion that the writer didn't mention the tide of Russian expansion in southern Africa as a threat to the

citizens of Namibia, Rhodesia, South Africa and world peace.

Talking about elections, I would rather go to the voting poll in Namibia with South African soldiers in evidence than:

a. to go to the voting poll in Angola (Namibia's neighbour) with Cuban soldiers in evidence or,

b. to go to the voting poll in Czechoslovakia with Russian soldiers in evidence.

Klaas Muis
Burlington, Ont.

AACS says "thank you" for financial support

Dear Sir:

The AACS and Institute for Christian Studies wish publicly to thank members of the Christian Reformed Church for the extraordinary support given through the churches in 1978. It is appropriate to voice this thanks publicly in the pages of Calvinist Contact, since the issue of June 16, 1978, carried a letter requesting special support for AACS from churches.

In May, 1978, we sent a special appeal to all churches urgently requesting prayer and a special offering for our work, because we had reached a frightening low point financially. We had to cut salaries and cut back on the work of the Institute. We asked all churches in Canada and the U.S. to set aside Sunday, June 18, for special prayer and a special church collection for this work in Christian higher education.

The response of the churches was very beautiful. During 1978 we received a total of \$46,234 from churches, which was \$30,000 more than we had received in any previous year. From many congregations we received amounts that clearly showed very strong support, and we received donations from many churches — including many in the U.S. — that had never supported us before.

We have felt prayer support

in very real ways, too. Our staff has received new courage and strength, even in the midst of adversity. Unity and a spirit of mutual support are very high resulting from encouragement we have received from many people. Prayers for enough money were heard in remarkable ways, with the result that we did not even have a financial deficit for 1978. The blessings of our God overwhelm us!

We have cut back our budget somewhat, in response to the recommendation of a number of people. We feel that we have achieved a basic financial stability, even though we will have a great struggle again in 1979 to meet the budget of \$538,000. Yet it is clear that the need can be met by many people working together. We are working more at trying to help Christian students at secular universities hold to their faith and let Christ be King in the sphere of their studies, in addition to maintaining the Institute in Toronto. However, it is hard to meet this great need on a reduced budget.

Along with this word of special thanks we ask the readers of Calvinist Contact to support this witness in higher education with continued prayer and financial help, so we can continue to assist the churches in ministering to the special needs of students.

Give me what I like to hear

Dear Sir:

I would like to join the ongoing discussion about doctrines vs. the Gospel, etc. if I may, because there is something I have been wondering about for a while now.

It has always been my understanding that a minister, because of being the shepherd of his congregation, would aim his sermons towards the real needs of his people. And, having found out the needs of his people first hand, from regular and systematic, continuous home-visitation, and I mean personally, he would also aim his work as a teacher in the direction of those particular needs.

But it seems to me that nowadays our ministers, at least judging by what happens in my own congregation, seem to make their sermons with the use of their extensive library, and thus make us sit through many doctrinal sermons which, often enough are worthy of being called "very nice" (moole preek weer) but do not seem to show much in

the way of effect in the life of the congregation as a whole nor in the lives of the members as individual Christians living in the world six days per week, week in week out.

It also seems to me that we hear way too much of the thoughts and opinions of the minister himself, purely doctrinal, of course, but we lack hearing the voice of Jesus saying: "Come all to me with your problems and troubles and whatever may make your life hard and difficult, and I will give you rest."

All of us Christian Reformed and other Reformed people have had doctrines thrown at us for many, many years now. But I cannot really see that it makes any difference directly in our lives. Certainly I would defy anyone to show me that there has been a steady improvement in our Christian lives as a direct result of all the preaching we have had to listen to. Are Christian Reformed workers or businessmen, for example, that much different to begin with and do

they still get "better" every year? And if the time and circumstances would ever call for it, would we, each of us, make true all the high-sounding hymns we belt out at near to full power every Sunday? I doubt it.

As far as I myself am concerned, I consider myself just as Christian (Reformed) as always, but, while as a youngster I went to church because my mother took me along, now I go because my wife goes, when she goes. But let me get more of what I would like to hear and I'll be there because I will want to go. I want to be fed too, but according to my needs. And that brings up my last point: how will a minister ever find out the personal needs of his people if he does not visit them himself, regularly, steadfastly? Because that is his first duty if he wants to have something to say that fulfills their needs.

Harmen Koffema
Hamilton, Ont.

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Church Page

Family visitation and pastoral care policy

The elders with the minister shall have supervision over the congregation and their fellow office-bearers exercising admonition and discipline, and seeing to it that everything is done decently and in order. They shall with the minister *exercise pastoral care over the congregation*, and engage in and promote the work of evangelism. (Church order — Art. 24)

The work of the elders is that of ruling in the name of

the ascended King, and as *servants of the great Shepherd, caring for his flock* (excerpt from Form of the Ordination of Elders and Deacons).

As is evident from the above two statements, to which we have all said "yes," the work of elders is not limited to attending consistory meetings. It is quite clear that we must exercise pastoral care over our districts. The application of caring is best done following this proposed pattern:

Each elder is responsible for each family in his district (approx. 10) from January to January the following year. He must visit the sick, at home

or in the hospital, at least once a week for the period of illness and recuperation. He must visit each family in his district at least twice annually. This may be done alone; with the pastor; with another elder; with a deacon. All visits are to be reported to the consistory at its next meeting — the clerk shall make note of all visits made. Every office-bearer will keep dated record of all visits made.

When new members join our congregation they are immediately assigned to a district and the district elder will make an initial visit as soon as possible. After this visit has been reported to consistory the deacons will then visit this family with envelopes explaining the budget system of our church.

The youth elder will read "young person" for the word "family" in the preceding.

Remember that each visit is not a social hour but rather a listening with the third ear.

Through our efforts we prayerfully hope that the Great Shepherd himself will carry on his work within the hearts of man. We do our best, use the most effective means, and then leave the rest in the gracious hands of God.

The Redeemer
Chr. Ref. Church
Sarnia, Ontario

And the debate goes on

The highlight of Classis was the discussion on last year's synodical decision to permit women in the office of deacon as long as their work is distinguished from that of elders. The discussions were held in a good spirit.

Your pastor expressed two fears, which he felt, lived in many hearts and minds of the membership of the church. Firstly, the church will not stop with the office of deacon for women, but also open the office of elder, and minister. Secondly, Biblical authority is being attacked.

It is true that we should never react out of fear but it is well to express the concerns many of our people have.

I believe, the church should have deaconesses as the church had in the past and that position does not undermine Biblical authority. But their work should be distinguished from that of the elders. That may mean a number of things, and so classis has asked the Synod of 1979 to clarify that statement.

What is meant by "Their work should be distinguished from that of the elders"? If Synod means they should not be part of the ruling body of the church, I agree. I also hope that Synod makes it clear that the offices of elder and minister are not to be opened to women.

Burlington Chr. Ref. Church
Burlington, Ont.

Grape juice for communion

The decision was made to change from wine to grape juice for the Lord's Supper celebration. A number of reasons motivated this change.

Scripture speaks only of "the fruit of the vine," and does not seem to stress at all that this now has to be fermented wine, although it most likely was.

Some people in our congregation definitely cannot tolerate wine for either physical (medical) reasons or for psychological reasons.

Scripture most definitely urges us to bear with the weaker brother, and to avoid any unnecessary offence.

Whether fermented or non-fermented "fruit of the vine" is used, the symbolism remains exactly the same. This decision will be put into effect the next time we celebrate the Holy Supper of our Lord.

Rehoboth Chr. Ref. Church
Toronto, Ontario

In regards to the wine served at the Lord's Supper, it was decided that on every tray there would also be some cups with a non-alcoholic drink. These will be in the centre of the tray and they will be clearly distinguishable from the wine.

Mount Hamilton
Chr. Ref. Church
Hamilton, Ontario

The extent of our budget

Did you know that our relatively small denomination runs on a total budget of about 30 million dollars per year, of which 40% is collected through the quota system, which forms part of our local budget? The rest of the money is received in the form of grants and donations and above quota collections.

If we run short on our budget, we run short on the quotas too. You can readily imagine what that will do to the denominational budget. The church at large will have to cut expenses and curtail its work. Missions are usually hit hardest with respect to any shortages, particularly because of our weak dollar in the international market.

Japan especially has become a very expensive mission field because of the expensive Japanese yen currency. To be a member of the Christian Reformed denomination means a contribution of at least a dollar per day for all causes per family on the average.

A note that appeared in several Toronto Chr. Ref. Church bulletins

The school society report

At present we are members of the C.S.I. (Christian Schools International) and we pay for the subscription to the *Christian Home and School*. We support promotion for education here in Brandon and have provided a total of \$3,050 in interest-free loans. In the sixties, 28 of our families established the Brandon Society for Christian Education and a fund for the eventual erection of a Christian school. Most of this fund is still on loan with interest to Calvin Christian School in Winnipeg. Our total asset increased last year with \$260.10. Although the full amount is not sitting idle, we hope to make even better use of it some day.

First Chr. Ref. Church
Brandon, Manitoba

Church News

CHRISTIAN REFORMED

Accepted

—Rev. W.A. Ludwig accepted the call to Goderich C.R.C. He was serving as **stated supply** in Goderich since December 1978.

Declined

—Rev. P. Van Egmond of First C.R.C. Abbotsford, B.C. declined the call to Fruitland C.R.C., Ont.

All church bulletin material for this page should be sent to J. van Harmelen, 41 Skyway Village Estates, Palmetto, Florida. 33561

PRESS PARADE

Marriage practices in our congregation

Several of you wonder how the consistory handles marriages these days. The following practices were begun about four years ago, and are still used and appreciated.

- The couple wishing to be married in the church should contact the pastor four months in advance, if possible.

- The pastor arranges for an interview with the couple. There are to be two elders and the minister present. The dialogue covers at least three areas of the couple's life: personal faith, church life, and home life.

- The couple is invited to attend a consistory meeting at coffee time. The elders report the result of their interview at this meeting, and consistory decides whether to allow the wedding to proceed in church.

- The pastor provides pre-marital counselling to the couple, usually requiring two or three sessions.

- The couple is introduced to the congregation on the Sunday prior to the wedding. The congregation is invited to the church ceremony.

2nd Chr. Ref. Church
Edmonton, Alta.

Marriage guidelines

The consistory, aware of the sanctity and importance of marriage, set a number of guidelines.

Couples desiring to marry should normally make their request in person to the pastor at least four months before the desired date. Even when it is their desire that a minister other than the pastor officiate at a wedding held in First Church, the initial arrangements shall be made with the pastor.

All requests shall be reviewed by consistory.

Since the Scriptures require that Christians marry "in the Lord" and the Church Order requires consistories to abide by this rule, only such marriages may be solemnized in the church in which both parties make credible profession of faith in Jesus Christ, whether or not they are professing members of the congregation.

It will be expected that both parties to be married regularly attend worship services.

The couple shall agree to such counselling and/or instruction before and/or after marriage as the minister thinks appropriate.

The details of the marriage ceremony, including the vows to be made must meet the approval of the minister and/or consistory.

In the event two marriages are requested on the same date and at the same time, the first request shall have precedence.

No fee is expected by the pastor for his services. It is the concern of consistory and the pastor that a wedding ceremony be a reverent, joyful and dignified occasion which has the blessing of the Lord and is a prelude to a lasting union.

Any exception to the above guidelines requires approval by consistory.

First Chr. Ref. Church
London, Ont.

Marriage classes

A pre-marital education program will be starting Feb. 12th. This is a joint venture of four sessions put together by some interested churches and pastors, including Rev. Vink. All those planning marriage this year are urged to register. Four Mondays from 7:30-9:30 at St. James School. Cost is \$10.00 which will include some books.

Salmon Arm Chr. Ref. Church
Salmon Arm, B.C.

Classis Chatham Christian Reformed Ministers' Retreat

Recently the ministers of classis Chatham and their wives enjoyed a fine retreat. Dr. A. Bandstra of Calvin Seminary led us in a study of the book of Revelation. We looked at various chapters of it from the basically four different approaches which are prevalent with respect to the interpretation of this book. Dr. Bandstra's presence and contributions were a real treat for all of us.

One evening we viewed a Hal Lindsey film about Israel becoming a state in 1948. The film was duly discussed and criticized.

Late that same evening we listened to a humorous tape which one of the pastors had brought along. It was in the Drents dialect and the anecdotes and other

"nonsense" on it elicited a good deal of laughter.

Another evening we listened to a taped sermon prepared by pastor R. Kooops on Revelation 5:4,5. Pastor D. Hart eagerly introduced a critique of it. This too was followed by a lengthy discussion.

The ladies present really enjoyed the retreat too, so we hope to have them present again next year.

Unfortunately not everyone came. It was the consent of those present that consistories should "send" their pastors and wives to such learning experiences and breaks if at all possible.

The food prepared by some of our Mount Brydges ladies could not have been better.

THE WISE KING

by Herman De Jong

ONCE UPON A TIME

there was a king, a long-bearded king with silver-white hair and a crown studded with diamonds and emeralds. The crown was so heavy that the king wore it only during state dinners, and then only for ten minutes.

It was early morning, and the king and his entourage of ministers and courtiers were about to enter the cathedral-like courtroom where the old king was about to receive the throng of visitors, still kept out of sight by harnessed soldiers.

The train of the king's purple mantle, lined with the whitest ermine fur, was so heavy that sixteen pages had to carry it. The young boys held the mantle with one hand, while the other held long silver trumpets which were pointed sideways so as not to blast the sound into the king's noble ears.

The clear tones spread into the hall, which was of such dimension that the large organ, hung very high above the enormous entrance doors, was enshrouded in darkness, except for the gleam of seven candles placed at even intervals under the golden organ pipes.

As the pages rang out the trumpet tune, their feet skipped in similar pattern and movement, so fast that they scarcely touched the marble floor which had inlaid golden motifs of leaves and flowers.

Presently the procession neared the throne and other pages took over the train from the trumpeters, who fanned out eight on each side of the throne which now looked even more magnificent, as the other pages had carefully draped the mantle around it, so that the marble-white was accentuated by the deep hue of purple.

Eyes alert, their white-stockinged legs now straight and immobile, the pages held their trumpets, on which the huge chandeliers had cast a myriad of flickering stars, in quivering expectation, and when the first chord came from the organ, they jubilantly answered, and open swung the doors to let the burghers in, who acknowledged their king by lifting their heads, mouth agape, as if they wanted to drink the glorious sound.

They walked under a blanket of sonorous organ-sound, a blanket overthrown by the feathery, downy spread of the light trumpets, producing sounds that swirled higher and higher till, as soap bells,

they disintegrated against the high dome. But others followed, dancing after the counter-melody which came from the much larger organ trumpets sticking out horizontally in Michelangelo-angel fashion.

The music brushed the weary features of the maitres-de-court into normality, shook the guts of the ever increasing mass of visitors, rattled the multi-coloured windows, through which the sun laughingly clothed the staid burghers in clown-costumes, dots and circles, squares and triangles of soft blue, green, red, and yellow.

Then, silence. The pages sided their instruments, the maitres-de-court raised their gloved hands, the burghers faced their beloved monarch, and all, in perfect rhythm, punctuated by fearfully loud organ chords, shouted: "Long live the king, long live the king!"

The king acknowledged the acclamation with a pope-like blessing. Then, the cumbersome wide sleeves of his mantle tucked back by two pages, his hands pointed to the paintings on the walls, and the subjects spun on their feet and gazing up they moved their heads to and fro, as one steady glance could not behold the mountains, rivers, and meadows.

Now a breeze seemed to come from nowhere, but it was generated by the swishing and swirling of diaphanous robes, worn by elf-like dancers, who at the beckon of the king had appeared from behind the throne, and now were pirouetting gracefully and playfully to the soft tune of a single flute. The smooth lithe-some young bodies held still, so very still, that the burghers held their breath, eyes fastened upon the most beautiful scene that ever could have been created: a hundred young girls, their bodies shimmering under the transparent robes, stood as statues, arms bowed, heads thrown back, long necks stretched, so that their tilting breasts caused the robes to stir slightly. Then the flute played again, and the dancers woke up from their trancelike stance, and as butterflies they flew, as gazelles they leaped, and then one by one they passed through the heavy curtains behind the throne, their robes fluttering behind them as a last farewell.

The onlookers were silent for a moment. Never before had they seen such dancing, so pure and serene, such passion devoured wholly by sensing a purity, that only true art can master.

Gradually they began to whisper, and soon there was

the familiar hubbub, gay laughter was heard everywhere warmly engulfing the king who with bright eyes looked at his subjects and wondered how many had really understood.

The king's ideology, that a flourishing nation would only outgrow anxiety, strife, labour unrest, student rebellion, when the people would obtain a deep feeling for beauty, and an understanding of the arts, had slowly taken hold. Under the king's wise leadership, music had turned its back on atonality, and painters had thrown out cubism and other forms of modernistic artistry. There had been a true renaissance in art and almost the whole population was either actively or passively involved. But not so in other parts of the world....

Outside the hall, in the market square, three men, clothed in garbs quite unfamiliar to the marketeers, walked briskly to the open doors. They carried themselves as very important men, their heralds walking ahead of them, unfurling the emblems of their respective masters. If they were aware of the guffawing of the onlookers they did not show it. Deftly they strode on, not looking left or right; men with a mission.

The shortest one had the features of an old wisened man. He grew a full beard, carefully groomed, and his long grey hair was partly hidden by an outlandish kind of cap. Had trains existed, which of course they did not, such a cap would have been worn by the railway worker. Around his scrawny neck a farmer's kerchief was neatly draped. Although he had the appearance of an old man, the very way he walked betrayed that he must be much younger.

His wooden shoes clip-clopped firmly on the cobblestones, the oddity of it attracting a horde of small children, who tried to imitate step and sound. The emblem of this man, loftily held up by his herald, who was dressed in similar fashion, albeit somewhat plainer, held a heart, shot through by an arrow.

The man in the middle was taller. Not wearing a cap or hat, his hair was cut short. His gentle, balmy face seemed somewhat babyish, but looks do not always portray the inner man because, as we will soon notice, our hatless, good-looking gentleman could be very, very witty. His light-blue eyes, guilelessly frank, looked around, absorbing the strange surroundings. His blazon had three fish in it.

The third man was very

obese, bald except for a few thin hairs, while his cheeks were pouchy, and his chin dealt in multiplication. His emblem showed a light tower, closely resembling the Brandaris. In the throes of planter warts, he walked with difficulty, sloshing one foot carefully ahead of the other. His ridiculous bulk was noticed especially by the coiffed ladies, who were hiding their laughter behind their fans. Yes, it had become very warm and Armineus suffered deeply.

Softly he said to Calvinius; "Why walkest thou so fast? Seest thou not my discomfort?" Calvinius replied: "Dear Armineus, thou shouldest blame thyself for that. Indeed, thou needest four legs to carry such enormous weight."

Cupidosius sprightly did a little jump into the air, and remarked: "Clippety-clop, Armineus is a slob." But Calvinius, forever the proper gentleman, cut him short: "Fy, Cupidosius, watch thy tongue."

Their entrance into the hall caused quite a stir. The king himself beckoned the three-some closer; he had a fair idea that these wise men were troubled. They walked very upright and dignified to the throne. Even Cupidosius tried to make the clip-clop of his wooden shoes less noticeable. The clever man knew that by not lifting his small feet so high into the air, they would not come down with a heavy smack.

As he thus more or less skated forward, this manner of walking put a smile on the king's benevolent face, and now the courtiers too, knew that permission was given to wipe the seriousness off their powdered faces.

So the skating Cupidosius, the striding Calvinius, and the sloshing Armineus found themselves bowing before the art-loving king. Armineus of course had difficulty due to the inflexibility of his body to straighten out again, and so Calvinius stuck out a stretched arm, and slammed the forever bowing man on the protruding belly and fast as lightning, the head came up, gasping for air.

The king asked them if they needed some refreshments and Arminius cried out, between gasps of air: "Freshie, please!" But now Cupidosius, the connoisseur of wines and liqueurs took one step forward, bowed deeply, and asked for three Berenburgers.

As they were drinking from

their golden cups reserved for berenburger only, Cupidosius whispered: "He man...."

Calvinius, who had been observing the paintings, woke from his esthetic dream: "What sayest thou?"

Nervously fingering his kerchief, the little man continued: "How about you being our spokesman? Thou hast the gift of gab, Calvinius!"

Arminius, in his own country known for his humming and hawing, condescendingly said: "Yes, Calvinius, thou knowest our problem best, but I would ask thee politely, to talk slowly and clearly, as thou hast become known to be a sharpshooter of words, be it in a monotonous, soothing way. The king is an old man; thou shouldest not lull him to sleep!"

As soon as Calvinius began to speak, the court hushed. He spoke at first distinctly and slowly, but as he warmed to his subject, the words came faster and faster, till they flowed in a beautiful cadence, but his voice was much softer now and the courtiers shuffled forward, ears cocked, because they did not want to miss one word of the lecture, which was spoken in their own tongue, albeit with a slight accent.

Calvinius remarked about the high level of art which he had noticed, even in the farthest corners of the country. Everywhere churches had large organs, and every day there would be a concert in the music hall, which was usually situated in the centre of the city. The smallest villages had art galleries, and upon entering the 'best-room' of the farmhouses, one was struck by the no-kitsch paintings which adorned the walls. Speaker used the word "kitsch" several times, and the courtiers felt somewhat uneasy, as they did not know the meaning of the word. They associated it with 'kitchen', and of course they could not know that they were not far off the mark.

Calvinius spoke of a small segment of the populace in his own country, which did not appreciate art at all. Their houses were full of gaudy reproductions of second-class paintings, often portraying a mountain, a river and some sort of tree.

He talked about choirs which could not hold pitch, using the simplest anthems they could dig up, as the choir members had never been taught to sight-read. He spoke of churches, which emphasized the spoken word, usually in long sermons, sermons totally beyond the grasp of children and the less educated, while neglecting the

continued on next page

The wise king

continued from page 5

"Soli Deo Gloria" sound of God-given music, so evident at the birth of Christ, and so longingly awaited for by the true believers, it being the eternal music of the heavenly spheres, where even now the 144,000 constantly raise their voices in Hallelujah-Amen's!

He spoke of schools, where children were fully prepared to be money-makers first, good citizens second, staunch believers third, and culturally-attuned people tenth. While our good Calvinus spoke, handkerchiefs were raised to the eyes of the courtiers and statesmen, as they felt deeply sorry for a people they had never heard of before.

Two pages wiped the cheeks of the king, one the left, the other the right. The dancers behind the curtain also freely, unabashedly, let their tears flow, especially when they heard that dancing was considered frivolous and even sinful. Indeed, country square dancing was even banned in some schools.

Calvinus asked the king for advice. He did so humbly, half-ashamed for the sorry state of his people, whom he dearly loved, being one of them. Cupidosius looked down to his wooden shoes, each of which was painted delicately. He thought of the ugliness, the gaudiness, which he so often had seen on the walls of the homes of his countrymen.

Arminius thought of his planter-warts, wishing that he could sit down, even if it were on the king's lap.

The king had been so moved by Calvinus' lamentation, that it took a while before he could speak. When he finally stood up to address the three ambassadors, the whole gathering fell silent. Arminius in awful apprehension thought: "Here we go again."

The king however spoke only two words: "Educate them!" Everyone applauded! O, the king was so wise, the courtiers thought.

Calvinus looked at Cupidosius. Why had they never thought of that! Arminius pulled in his obesity, the noble advice given by the king, had mysteriously relieved his aches.

World Missions Update

Social impact

Japan, Taiwan and Guam are areas in which golden opportunities to affect society have been accorded the missions. Avenues of significant penetration of social structures have been traveled by national Christians, some of them trained by missionaries or mission schools or church leaders. One finds a Christian banker in Japan concerned with social justice; teachers on Guam who are concerned with Micronesian youth; medical doctors in Taiwan who are pioneering in making medicine a Christian practice.

Recently five new congregations were organized by the NKST Church in Nigeria. The churches located at Gborbegha, Isha, Buruku, Pika and Isherev in Benue and Gongola States, raise the number of NKST congregations to 64. NKST, one of the two major denominations supported by Christian Reformed World Missions in Nigeria now has over 1,700 worship centers, 205,000 church attenders and 25,000 communicant members.

by Ralph Heynen

PASTORAL COUNSELLING

There has recently been a program on CBS entitled, "Is Anyone Out There Learning." It was a report card on modern education. It wasn't a very pretty picture that was presented. Our schools are not doing a very good job of teaching children the rudimentary truths about life; reading, writing and arithmetic. Children may learn a lot of other things in school, but the basic educational process has begun to suffer. When they tried to lay their hand on just what causes this they didn't come up with much of an answer.

The family, home and school has to work together. Parents and teachers have a common responsibility to motivate their children to learn. Parents are concerned about their youngsters because they know that they are not living up to their true potential. Possibly last year a teacher told them about a boy or girl who was far more capable of doing better work than he actually was doing. The teachers were able to determine this when they found out that this youngster had a good I.Q. rating, but that he is not functioning up to that level.

There are many, many people who are not living up to their true intellectual capacity because there are other things that stand in the way. A bright youngster might be getting low grades or may even fail and there may be several reasons for this. First of all I would suspect that many of these reasons are of an emotional nature. Not necessarily that the child is emotionally sick, but that there are emotional factors that work in his life. He may be required to compete with a brother or sister and this brings about a lot of emotional tension within the family; or there may

THOUGHT FOR THE WEEK

We're often awed by the accomplishments of the modern electronic brain, but have you ever considered the power of the human brain? For in it there are all the powers of the soul, the powers that link us to an eternal God who made us in His image and likeness.

be tension between the parents that spills out within the family circle

What do you do about those who are not living up to their true potential? There are several things that are being done. Some of them are good and some are not so good. For one thing I think that developing the fear of failure is not a good way of motivating a person. It is true everyone needs some successes to keep going. MacArthur prays for his son in a beautiful quoted prayer that "he has enough failures to keep him humble and enough successes to keep him strong." This is true for every individual. If we have one failure after another, pretty soon we are going to consider ourselves as being a failure.

Another factor that is important is the example that parents themselves set. I have often been amused when I spoke at PTA meetings. They will say, "How do you get your children to do their homework? One of the questions I always ask is: 'How many books have you read during the last year?' Almost inevitably the people complaining about their children not doing homework say, 'Well, I must confess I haven't read a book during the last couple of years.'"

How can you tell children the joys of learning,

Motivating children to learn

the satisfaction that they get out of doing this kind of work when we ourselves never even open a book? We are setting patterns for our children also by the kind of things that we read. If we limit our reading to the Readers Digest or the Ladies Home Journal or to the daily paper and spend the rest of the time watching T.V. you can hardly expect your children to react favorably.

The third thing we ought to set is reasonable expectations for our children. There was a famous violinist and he also wanted his son to be a musician and when his son showed musical talent at an early age he was a happy man. He bought him an expensive violin and felt his boy was going to follow in his footsteps. These musical skills developed for awhile, but when the boy was in his early teens he decided that he was more interested in fixing cars and tinkering with his motorbike than practicing his violin.

Finally the father said to his son, "Either one or the other. You're going to have to take up your music or take up mechanics. You can't have both because you can't play a violin with hands that are all scarred up by the work that you have been doing."

The boy said, "O.K. I'll drop my music." Of course the father felt badly about this but at the same time he wasn't really setting a reasonable expectation for this son, no more than the mother who keeps her boy away from little league baseball because she wants him to play the piano. We must seek to motivate our children, but set reasonable expectations for them.

We need to motivate our children in all of life. Try to work with them so that they reach the point when they say, "I want to do this," rather than to say "You must do this." When we are adults we do things because we have to do them, but those are the things that we never do very well. The things we like to do we do much better and much more readily. If you want to have a child move towards the goal of being motivated to study, and to work, try to set loftier goals for them, something towards which they are striving.

A girl wants to become a registered nurse so she knows that in high school she has to keep up a certain grade average. She has to take chemistry and a few other courses that might threaten her a bit, but she keeps on plugging and working at it because she has a strong incentive to become a registered nurse and this is her goal. I know a young lady who has ideals of having a profession in medicine which requires a lot of intensive work. So instead of taking the regular courses she has to take extra courses, and she takes on extra work in the summer because she wants to go to school on scholarships and she wants to get into a good college. For this reason she is working as hard as she possibly can to keep up her grades and set standards for herself, but she has set these standards for all her life.

I feel that one of the problems which we face in our civilization, is that there are too many people who don't have a goal, who don't seek to reach for something higher, they are content to be where they are. We have those kinds of people in church. There are people who cannot possibly understand why you would go to church twice on Sunday or why we should give to the church. They forget there are higher things in life. When we look at life that way the result is that we won't see our children motivated to learn. It is the problem of the parents and the school and we should work together to reach loftier goals, not only for our children but for the whole family, the community and the nation.

Alberta young people plan May rally

It is that time of year again to plan what will happen on the Victoria Day long weekend in May. Probably the best idea is to make it a worthwhile and enriching experience. The way to have that happen is to attend this year's Young Calvinist May Rally held on May 19-21, 1979. This will be the 23rd Annual Inter-League Rally.

All young people who live in the area covered by the three Alberta leagues (North, Central, and Southern Alberta

leagues) are cordially invited to attend. We urge you to commit yourself now for you will not regret it.

The theme of the rally will be "Spread the SONshine". The program is set up to deal with our Christian commitment in our daily lives.

Rev. James Lont, director of the Young Calvinist Federation, will be with us on Sunday as well as Rev. Dr. Jack S. Hieima from the Maranatha CRC in Calgary. Both men will give their insights into the

theme.

The Rally will be held at the University of Calgary. The cost of the rally is \$45 for the weekend which does not include transportation. Registration forms can be obtained from your local Christian Reformed Church Young Peoples' Society. Deadline date for registration is April 19, 1979.

We would like to see every one of the young people from all the three leagues in attendance at the rally.

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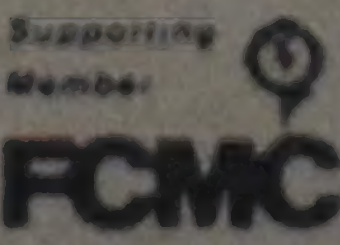
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Open letter to the Christian Reformed Church in Canada

— Conclusion

by John H. Boer

Rev. Boer is a missionary at the Institute of Church and Society in Plateau, Nigeria.

It is the basically church-oriented mentality that provides the main direction of the boards, while a more kingdom-oriented vision, even when entertained by some appointed officials, always has an upstream battle to face. It means, among other things, that the churches in Nigeria with which the CRC is associated are now ill-prepared to carry out their Christian responsibility in the political era Nigeria is entering. They have as narrow a view of religion as that of the churches that have come out of more traditionally Evangelical and Fundamentalist missions.

When a few years ago a missionary was requested by the equivalent to a member of a provincial cabinet to aid prominent Christians to come to terms with a Christian approach to politics, the missionary was forbidden to do so by the mission. Since 1977 I have been working in a situation where such would now be possible, but in the meantime the fundamental orientation of the churches have jelled. They make a definite distinction between the "work of God" and "work for money."

Pastors, evangelists and certain others are viewed as working for God, while the Christian politician, businessman, etc., are viewed as doing secular work.

Right now, Christians in politics in Nigeria need the prayers and teachings of the Scriptures for politics, but the churches are not equipped to provide this. And that at a very critical state in Nigerian history. Right now, the direction for Nigeria's future is being hammered out, but the Christian contribution does not go beyond the warning to be honest.

Financially, the exclusive location of CRC boards in the USA means a lot of CRC-Canada money is siphoned off into American coffers and from there distributed. Mission money basically comes through Grand Rapids, of course, but even when it is remitted from Canada, it is done so only upon instruction of American officials.

Is it any wonder that this situation has discouraged Canadians from contributing their full denominational quota? Lack of opportunity to fully participate and American control do not make for joyful stewardship, especially when the mind-set of the CRC in the American Midwest does not always coincide with that of CRC-Canada.

It is true that most CRC boards have now incorporated in Canada. The reason for this is that the Canadian government began to frown on giving tax relief for donations to charitable organizations based in a foreign country. Thus the boards, along with the National Union of Christian Schools (C.C. 28/4/78), found ways of getting around this problem by re-organizing their Canadian presence.

However, these are not much more than efforts to find tax shelters for increased Canadian giving. So far, I have yet to find indications that from the start such re-organization took place to increase responsible Canadian participation.

When confronted with such facts, Americans predictably object that they do not desire to dominate. This may be true, but the fact of their overwhelming presence and the location of all offices in their country is bound to produce the effects described.

Another important matter at issue is that of our identity in Canada as a genuinely indigenous Canadian church. During the last few years, Canadians have increasingly resented domination by the American colossus. Many of the largest organizations in business, labour or service areas have their headquarters in the south — and that spells only relative autonomy, with the main policies set by folk who have little personal stake in the country's welfare. The CRC is in this respect very typical of Canadian organizations and one could wryly argue that this is a sure sign of our indigenous character!

This apron-string-like connection of CRC-Canada to the USA is bound to influence the way in which more nationalistically-inclined Canadians view us. The connection, in other words, will have negative effect on our evangelistic efforts. We can hardly shake our Dutch roots, but our American connection can easily be remolded so as to lessen this unnecessary barrier to evangelism. The total picture being what it is, I would expect many Canadians who may be interested in the Gospel to reject the CRC as a suitable church for them simply because of the tight American connection.

Foreign impressions

Our identity abroad is another issue at stake. Canadians ought to know that at least in Nigeria we are all identified as Americans and our financial aid is regarded as coming from the USA. This exclusively American identity of the CRC mission is not consciously planned by the Board, but in view of the overwhelming number of Ameri-

cans they meet, both missionaries and Board delegates who visit, and in view of the location of headquarters in the USA, such identification is almost impossible to avoid.

Canadian money is handled by Americans and the latter get the credit. It would not matter if there were no credit involved, except that which goes to Christ, but that is never the case. Canadians give to missions for the honour of Christ, not for the honour of Canada. However, when the honour goes to the USA, then it has unintended effects. Canadians should at least be aware of and decide whether that is within their purpose.

Not only credit is at stake, but also a negative reputation. The USA, for reasons we do not need to give here, has less than an honourable reputation in many nations where missions operate. Because we work under the umbrella of what is regarded as an American organization, that reputation rubs off on us.

During the 1977 annual meeting of CRBWM, a Canadian member reported on the problems CRC missionaries faced in a Latin American country simply because of our American connection. Why should Canadian missionaries go burdened with such unnecessary baggage? Personally, I have long chafed under this identification and I suspect that many a Canadian donor would chafe at having his donation so identified.

Having explained the context in which Canada's CRC relates to the denomination as a whole, we are now ready to appreciate the problem faced by Canadian missionaries who serve more than two or three terms. These, it might be said, are not many. The problem is our being barred from participation in CPP. CRC pension plans, in which all of us participate, are based on the assumption that participants are also covered by their national plans. CRC pension administrators have assured me that there is no machinery under which this pension can be adjusted to our situation. Another word of advice one offered was that we should simply join the USA social security program. Apart from its legal impossibility, the suggestion contained the idea that if you really insist on being a CRC missionary, you had better break your remaining ties with your own country! Is that what is expected of us? I have met very few Americans who are prepared to take that step.

About pensions

More than a decade ago, a number of us began to discuss the CPP problem with officials in Grand Rapids, but all on an individual basis. We were told

that our problem would surely be looked into and surprise was expressed that such a problem existed, even though they knew we were not in their social security system. A few years later, some of us began to compare notes and we then realized that all had been given the same line without any steps having been taken.

It is not only our participation in CPP that is at stake. Under present arrangements, Canadian missionaries deriving any income from Canadian sources such as interest are paying a huge 25% non-resident tax for every dollar received, unless they follow the devious device of pretending to live in Canada by having the bank mail their statements to a local address.

That is a rate a missionary can hardly afford when he is forced to take extra precautions with respect to retirement no one else working for the CRC needs to consider. And all that because our American brothers have through the years dragged their feet. One official, who should have known about this 25% charge, expressed surprise when informed about it. But why did they not know of it? They meticulously follow developments in American tax laws. The answer lies in the foregoing.

Recently the matter has become even more complicated and Grand Rapids can now wash its hands partially. We are informed that Classis Hamilton and Toronto have told CRBWM to hold off with incorporation, because they wish to "consolidate the various addresses in Canada." I do not know about the most recent developments between the various boards on this issue, but in 1977 I have been told by an official in Grand Rapids that there were substantial disagreements between the boards on the matter and he predicted that it would take some time before they would come to terms with each other. In the meantime, our non-participation in CPP and the 25% non-resident tax continue.

In conclusion, I offer a few observations and suggestions.

I hope that some congregation or classis in Canada will take up the issue of the standing of Canadian missionaries in Canada and push so that the CPP and the 25% problems be solved before 1980.

Do not think that a continued reasonable approach will change the attitude of our brothers to the south. We are by no means the only ones to face such troubles. The chairman of the Canadian branch of the Interdenominational Foreign Mission Association assures me that most Canadians serving under an inter-

national church with its headquarters in the USA suffer the same problem. We are not up against a CRC problem, but a national American characteristic. Let us not entertain any illusion that CRC-Canada, by being reasonable and putting on a bit of pressure here and there, can effect a basic change in that characteristic.

We need to reform the relationships between CRC-Canada and CRC-USA. It appears that there is movement now that CRC-Canada has its own Executive Secretary and preparations are under way to establish a Canadian address. We are going in the right direction.

I am not up to date on the latest discussions, but from my vantage it would appear that we ought to move in the direction of having two regional synods in the CRC, with the 49th parallel serving as border between them. Each such synod would solve its own problems, but a general synod would meet once in three or four years to work on common issues. The Canadian Regional Synod would have its own mission fields abroad, financed and directed by Canadians. People from the one region who would like to work in a field administered by the other would be free to do so, for we would still be one denomination.

Under such an arrangement, Canada should make sure she does not repeat the mistake of centralizing every board in one place. They should be scattered throughout the nation to make sure all Canadians can feel they have a personal and active stake in the work of their denomination. One board should be in the Atlantic area, one in Ontario, one in Alberta and one in B.C. The nation is too large for centralization. That way each main area could contribute also the executive members without excessive traveling.

It might be objected that this will mean wasteful duplication. True, there would be some duplication if Canada were to have such boards, but the life and the future of the church in Canada is more important than a few extra dollars. With the increase in nationalism and Canadian self-consciousness, there will be an increase in Canadian indifference to the CRC as it is presently structured, also among our own young people.

In the long run, a loose federation under a general synod with each region working according to its own genius though with mutual consultation, would also mean liberation for leaders in the American church. They would no longer be forced into a forthem unnatural attitude of "internationalism."

job MARKET

Acton: 18 year old student willing to do any kind of work in Southern Ontario. Experienced in babysitting, orchard work, and corn pollination. Can start in early June. Please write: Grace Kuipery, R.R. #1, Acton, Ont. L7J 2L7 or phone: (519) 853-2548.

Alma: girl, 17, looking for summer job in Ontario. Preferably Kitchener or Guelph area. Have transportation. I'll do almost anything. Phone (519) 638-2270 or write: M. Zoer, R.R.#1, Alma, Ontario N0B 1A0.

Beamsville: a 16 year old girl would like a job as a mother's helper or housekeeper for the summer. Have experience. Joanne Van Rooyen, R.R.#1, Beamsville, Ont. L0R 1B0. Phone (416) 562-5459.

Bowmanville: 16 year old High School student seeks summer employment. Please contact: Ken Van Abbema, Middle Rd., R.R.#1, Bowmanville, Ont. L1C 3K2; Tel. 623-7037.

Burlington: Ed Jäger, 18 years old, seeks summer work doing anything anywhere. Has experience in steel working, retailing and library work. Write: 642 Appleby Line, Burlington, Ont. or call (416) 634-1202.

Caistor Centre: 16 year old High School student would like to work on dairy farm. Farm and babysitting experience. Contact: Joanne Van Herk, R.R.1, Caistor Centre, Ont. L0R 1E0; Tel. 416-957-7311.

Drayton: 17 year old boy looking for summer work. Have plenty of farm experience. I am in Grade 11. I can weld and braze and I can start working in the middle of June. I will do almost any work. Please write or call: Rick Tacoma, R.R.#1, Moorefield, Ont. N0G 2K0; phone 638-2604.

Gorrie: 16 year old girl is looking for summer employment, preferably in a greenhouse or florist shop. Please reply to: Shirley Versteeg, R.R.#2, Gorrie, Ontario, N0G 1X0. Phone 335-6231.

Guelph: 16 year old high school student looking for summer employment. Please call Rick Ensing 519-824-7854 after 5 p.m. or write to 49 Albert St., Guelph, Ont. N1G 1C7.

Guelph: Lynda Fiedderus, 15 year old student, willing to do any type of summer work. I would like a job as a mother's helper. I am experienced in babysitting and housework. Prefer room and board. Please call: (519) 824-4374 or write: 21 Fairmeadow Dr., Guelph, Ont. N1H 6X2.

Hagersville: 17-year-old experienced home-maker is looking for employment. Prefers room and board. Reply to: Miss JoAnne Smit, R.R.#5, Hagersville, Ont., N0A 1H0 or phone (416) 768-5633.

Hamilton: I am a 17 year old girl looking for summer employment. Willing to do anything. Have babysitting experience. Please contact: Wendy De Groot, 668 Rymal Rd. E., Hamilton, Ont. L8W 1B3. Phone (416) 385-9835.

Hamilton: 16 year old boy is looking for any type of work this summer in the Hamilton area. Please phone or write: Paul Hornsveid, 1693 Upper Wellington St., Hamilton, Ontario, L9B 1P1; Tel. 383-0183.

Hamilton: sixteen year old girl seeking summer employment. Willing to do any type of work. Will live-in. Marlene Hagen, 331 Cranbrook Drive, Hamilton, Ontario L9C 4T4; phone no. 389-4856.

Hamilton: My name is Anthony Van Huis, and I'm 15 years of age. I love outdoor life and am looking for a summer job on the farm. 276 Brucedale Ave. E., Hamilton, Ont. L9A 1P9. Phone: 383-2067.

Hamilton: I am a Calvin student looking for any type of work this summer. I can start June 1st. Please write or call: Corry Geerts, 117 Eldersveld Hall, Grand Rapids, Michigan, 49506 U.S.A.; (616) 942-9510 ext. 2341. My home address is: 278 Sanatorium Rd., Hamilton, Ontario L9C 2A1; phone (416) 383-5516.

Hamilton: 16 year old, Christian girl, seeking summer employment. Willing to do domestic work. Please call, Nanda Veldstra 416-389-6977, or write to 135 Burrwood Dr., Hamilton, Ont., L9C 3T3.

Hamilton: fifteen year old boy looking for any kind of summer work. Preferably southern Ontario and willing to live-in. Address: 331 Cranbrook Dr., Hamilton, Ontario L9C 4T4; phone 389-4856.

Harriston: My name is Betty Teune. My address is R.R.#3 Clifford. I am 16½ years old and would like to work as a recreation leader but am willing to be a live-in babysitter, or a mother's helper.

Holyrood: Eighteen year old girl would like a farm, greenhouse or babysitting job. Dairy farm and babysitting experience. Contact: Miss Kathy Duiker, R.R. #1, Holyrood, Ontario. N0G 2B0.

Kincardine: Ray Luinstra, age 15, would like any type of work. 157 Inverness St. S., Kincardine, Ont. N0G 2G0. Tel. (519) 396-3138.

Kincardine: Wayne Luinstra, age 17, would like any type of work. Last summer worked on a farm. Has part-time job in grocery store during school season. 157 Inverness St. S., Kincardine, Ont. N0G 2G0. Tel. (519) 396-3138.

Londesboro: I am a 17 year old student and would like to have a summer job as mother's helper or on a fruit farm. For more information contact: Marie Vanderlei, Box 133, Londesboro, Ontario N0M 2H0. Phone 519-523-4576.

Mississauga: Wendy Koenes, 4329 Wilcox Road, Mississauga, Ont. L4Z 1C3; phone: 277-8578. Age: 15 (16 in April) I am in grade 10. I am looking for a job as a mother's helper. I am able to work from the last two weeks in June to the end of August.

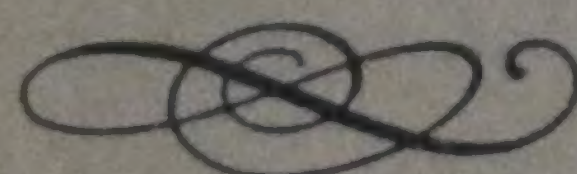
Mississauga: My name is Arnold Koenes, I am 5'10" and weigh 145 lbs. I am 14 years old and I would like to help on a dairy farm or a mixed farm. I am available for the last two weeks of June till the end of August. I have had some past experiences on dairy farming. 4329 Wilcox Rd., Mississauga, Ont. L4Z 1C3; phone: 277-8578.

Moorefield: My name is Patricia Tacoma. I am fourteen years old and in grade nine. I am willing to do any type of job, but I am especially looking for a job as a mother's helper. I am an experienced babysitter and know how to handle children. My address is: R.R.#1, Moorefield, Ontario, Canada N0G 2K0. Phone (519) 638-2604.

Peterboro: Young man, 18, requires summer employment. Have had limited experience on farm but willing to do anything reasonable. Would require room and board in good Christian home. If you can be of assistance please contact: Martin Vellekoop, R.R.#5, Peterboro, Ont. K9J 6X6. Phone 939-6796.

Russell: Job wanted as junior accountant, or in any other type of business. Dennis Bakker, R.R.2, Russell, Ont. K0A 3B0, tel. (613) 445-5447.

Sarnia: 1st year college Arch. Tech. student would prefer a summer job as a junior draftsman or work in the building construction field. Able to travel anywhere. Please write: John Berg 1211 Amsterdam Crt. Sarnia, Ontario N7S 3V7 or phone 519-336-9415.



Smithville: 17-year-old student is looking for any job available, including farming. Please contact: Jeff deHoog, R.R.1, Smithville, Ont. or phone 643-3701.

Strathroy: 17 year old high school student seeks summer employment. Experience in greenhouse, selling, and babysitting. Willing to do any kind of work. Margaret Vander Laan, 95 Adelaide St., Strathroy, Ont. N7G 2V1; tel. 519-245-1402.

Strathroy: 15 year old high school student seeks summer employment on a farm. Has some previous experience. Pete Vander Laan, 95 Adelaide St., Strathroy, Ont. N7G 2V1; tel. 519-245-1402.

Sunderland: 17 year old High School student looking for summer employment. Willing to do any kind of work. Please write: Anne Zekveld, R.R.#5, Sunderland, Ontario L0C 1H0.

Tottenham: Elizabeth VanderVeen, R.R.4 Tottenham, Ontario L0G 1W0. Phone: 416-936-4731. Age: 18. I have experience with children, working in a store, janitorial services and have previously been a S.W.I.M.er. I would like to work in the above-mentioned areas.

Utopia: I am an 18 year old girl looking for summer employment anywhere in Ontario. I've had experience on a farm and as a mother's helper. Please contact: Jane Borger, R.R.#2, Utopia, Ont. L0M 1T0. (near Barrie); phone (705) 424-9414.

Vineland Station: I am an 18 year old girl looking for a summer job as a mother's helper. I have had four years experience looking after children and housekeeping. Please contact: Catherine VanderScheer, Claus Road, Vineland Station, Ont. L0R 2E0 or phone (416) 562-5480.

Woodstock: I am a freshman student at Dordt College and am looking for any type of job I can get. I love children and like a housecleaning and/or babysitting job. Martha Eringa, R.R.8, Woodstock, Ont. N4S 7W3.

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Wyoming: Seventeen year old girl is looking for a job as babysitter or on a cow farm. I have been raised on a sow farm and babysat for 4 years. Please contact: Joanne Verroen, R.R.2, Wyoming, Ont. N0N 1T0. Phone: (519) 899-4435.

Wyoming: Marian Verroen, age 18, likes to find work. I babysat for four years, worked on a pig farm. I like working on a farm. I like to have a full-time job. Telephone 519-899-4435. R.R.#2, Wyoming.

Dollard des Ormeaux, Que.: Post High School student (17 years) seeking summer employment on a dairy farm near a C.R.C. (Ontario). Has had previous experience. Contact Andy Geleynse, 13 Mercier, Dollard des Ormeaux, Quebec, H9A 1H4. Phone: 1-514-684-7895.

Openings

Renfrew: Modern dairy farm requires student for summer months. Applicant can start May 1st. Experience preferred. Apply to: Maynard V.D. Galien, Renfrew, R.R.#2, Ont. K7V 3Z5.

Smithville: Experienced single man for modern dairy farm. Steady employment or summer help. Room and board provided. **Needed immediately.** West Lincoln dairy farm, R.R.2, Smithville, Ont. L0R 2A0; phone: 957-3897.

Vineland Station: Starting June 1 we are in need of male and female help. They should be technically inclined. The job is to help assemble new greenhouses and installation of a blackout system on our own property. Apply: Albers' Greenhouses Ltd., First Ave., Vineland Station, Ont. L0R 2E0. Phone: 416-562-5810.

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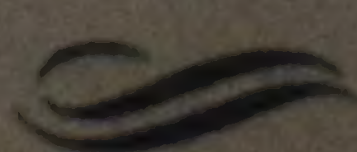


On the prairies, anything higher than a gopher mound is a hill. So when you see the skyline of Edmonton rising above the prairie, it's impressive. Edmonton is actually set in a broad valley surrounded by four low hills, but it still can't be hid.

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Sex education in the

by Dr. Alan Vandermaas

Dr. Vandermaas is a medical doctor practicing in St. Catharines, Ont.

The place of sex education in the schools varies tremendously and, roughly speaking, one can divide the schools into three categories. There are still many which stay clear from this controversial subject and their passive attitude is often defended by saying that the parents would object if the schools entered this field. Here anxiety is obviously in control.

Then there is, at least in Ontario, a large number of schools, which give what I call a crash course in sex education. They have usually selected a particular grade, where the students are acquainted with the anatomy and physiology of the sex organs. The physical education teacher is often shouldered with this task, and at the end of the course some schools call in an obstetrician or family physician for one lesson, to answer some of the many questions that still live with the students. These schools have recognized a problem, although their answer is one-sided and therefore unsatisfying. Here anxiety is suppressed with a traditional response from natural science.

Finally, an increasing number of schools is struggling with a more unified program that stresses sex as an element of life. It is often worked out in a form which involves many or all grades. The (Catholic) Separate Schools seem to be taking the lead in this endeavor. One way in which some Separate School Boards advance their program is by encouraging teachers to follow a summer course in family life and then arranging to have at least one or two teachers with this diploma in each of their schools.

Some fundamentals

Sex education should be more than the teaching of the anatomy and physiology of the sexual organs. A small boy does not want to know what a penis is, but why *he* has one and his sister does not; he is quite anxious, having discovered the difference. When a youngster of about 8 or 9 becomes curious about the role of the male in sex, his main concern is not the mechanics of intercourse, but what goes on between two human beings that makes them want to do this. The teacher who confines himself to the first, slowly dehumanizes his students. By the same token, the teacher

who only "talks love" and carefully avoids dealing with the concrete details encourages anxiety about the subject.

A teen-age girl may be wondering why she finds her sex organs dirty or distasteful, while many other girls her age don't. When somewhat younger, most girls have mixed feelings about their coming menstrual periods. Some visualize them as a nuisance, or as messy; to others they will be a vague threat, filling them with often unrecognized but negative expectations. But all will wonder how *they* will experience them. A delivery is much more than the birth of a baby. What is it really like in terms of joy, anxiety, pain, dreams, fulfillment, future burdens of a changed life? The answer to these questions is again different for many girls.

Teen-agers need to know what homosexuality involves, but they also want to hear whether homosexuals are bad people or whether there is a reason for their special need. Many educators think it is quite generally known nowadays that masturbation causes no harm. However, innumerable boys still feel very ill at ease and guilty about this habit. Some see it as a necessary practicing for intercourse. Others wonder why they cannot stay away from it, being unaware that what they lack is a loving, understanding, human relationship. Most people agree that petting is not just fun or play, but is a form of sexual stimulation. If this is so, how does it influence the growing friendship between a boy and a girl?

When older teen-agers start to think about marriage, many more questions come up. Girls may wonder whether sexually they really have an equal chance compared to the male. Explaining orgasm as a physiological response to certain stimuli leaves out a great deal: with many women the degree of orgasm depends to a large extent on how truly they are accepted as individuals by their partner from moment to moment. When young couples wonder what to do when their personalities clash fiercely, it would be good for them to have a discussion on whether they will always have to try and agree in marriage, or whether they can be happier, also sexually, without thinking alike and doing the same things.

These are some illustrations of how deficient a sex education program is that limits itself to so-called "facts" or "information". It simply cheats the students, since it gives them something they cannot use. Sex is not done



"Sex is not done justice by explaining the functions of a body system, because it is much more than that. It is an aspect of human behavior."

justice by explaining the function of a body system, because it is much more than that. It is an *aspect of human behavior*.

Although in common speech the term sexual behavior may refer to an intentionally committed act, this is a misleading notion. Man is a sexual being and as such his sexuality is always with him. He may think he only behaves sexually when he is aware of it (e.g. when flirting), but in fact his sexuality constantly colours his behavior in a way he does not realize, such as through his gait, his dress, his language, his cultural interests, and his way of approaching the different sexes. Sex can also become the subject of isolated examination for the sake of scientific convenience, for instance in the schools, but it can never really be isolated from man as a whole, as a person.

No wonder, then, the questions that live with children and young people are so often of a more personal nature, whether consciously formulated or not. Who am I sexually? What does *my* sexuality mean to *me* as a person? How does it influence me when I relate to the other sex? How do I compare sexually to others of my own sex? How will I be making use of my sexuality?

The illustrations given a few paragraphs back can also

serve to underscore some guidelines in sex education. The first one is that sex, or rather human sexuality, grows right within and with the child. Sexual feelings and desires do not suddenly emerge later in life, neither are they planted in a person by the educator (parent, teacher, friend). They are present, whether recognized or not. The mother who assures you that her daughter "never has these thoughts," does not know her daughter well enough.

Second, there is a regular, predictable pattern to a child's sexual development. "Each age has its own questions that beg for an answer, its own sexual needs that want to be satisfied and its own way of expressing its sexual feelings." This pattern starts right after birth and is inevitable, going hand in hand with the total development of body and mind.

We can take as example, for instance, what masturbation may mean at different ages. For the three-year-old who has just discovered that he has a penis and his sister does not, it is very likely a holding on for fear that he may undergo the "lot" of his sister. For the five-year-old who has not been reassured on this score, it usually becomes an outlet for various anxieties, much like bed-wetting and nail biting.

But only around puberty do adult sexual thoughts become attached to it, although these are initially still filled with immature fantasies. The same symptom has a different meaning each time.

The next guideline follows from the preceding one. If each age has its own level of sexual development, then sex education must be given throughout the life of a child. If the three-year-old is not reassured about his genitals and if in the first few grades of school he is not given a chance to talk freely about them, then he will be much less likely to express himself on masturbation or premarital sex in a way that will help him, once he has reached the higher grades.

Why in school

My main argument for giving sex education in the schools is that I see the school as an extension of the home. Initially a few basic educational goals were delegated to certain persons, because the home could not take care of them well enough. This slowly grew with the differentiation of society, until today the school with its many grades and departments is hardly seen anymore as what it really is: an indispensable assistant of the home.

Beside this main reason there are other advantages of

schools

giving sex education in the schools. For one, such action would have a powerful influence on our entire society; it would immediately stimulate many families to repair what they have neglected in the past and I visualize that a drastic change would take much less than a generation to occur. Pre-school children of today would then be entering school a few years from now much more prepared to talk about sex and this will in turn prove a great help to the schools. Is it not after all one of the aims of educational institutions to exert this kind of positive influence upon society?

Another advantage, related to the above, is the general nature of education: it affects all children within the nation. It is like milk programs and measles vaccinations.

Several benefits arise from the ensuing classroom discussions. The element of peer education should not be underestimated. Just as group pressure on the street can have a great negative influence, the positive effect of guided group interaction in the classroom is considerable. A course in sex education can even change the entire atmosphere in the school. Two principals wrote me a letter, about a year after they had instituted such a program, and both expressed in different terms that they had noticed a marked decrease

drama, and then omits a part or hurries through it because it might get him into a discussion on sex, his image with the students is, of course, suffering a serious blow. I wonder what it does to his self image. However, those teachers who face the challenge will notice something else: the feedback from the class can become a very enriching experience to them, and a kind which not many people get exposed to in their lives.

The teaching

Putting together a course in sex education is the work of teachers, perhaps in collaboration with one or more specialists in the related fields. Several Separate School Boards have written their own Family Life Curriculum and these contain excellent material that can be used and revised. The book already quoted has a separate chapter on each grade, looking at sex education from a Christian perspective. Here I should like to make a few general remarks.

To me a first prerequisite is that sex education be given to boys and girls together, co-educationally. Look for a moment at the strange contradiction when this is not done: we basically want to prepare boys and girls for the difficult task of living together for life, but we start out separating

comfortable climate, and this is no doubt also the most difficult angle of sex education.

Effort must be spent on helping teachers become easy and relaxed with the subject. Some teachers are this way by nature, others will need to follow a course or use a different approach suitable to their personality, before they can talk about sex as a normal part of life.

A common misunderstanding is that sex education would largely be talking about genitals and other very private issues. This is far from true. Just like only a small part of this article deals with those details, good sex education is discussing with boys and girls what it will be for them to live together as husbands and wives. This will certainly be true if the educator listens to what goes on within the minds of the students and does not get sidetracked by so-called scientific notions.

This all being the case, I see as another essential point the use of an *integrated approach* to sex education. Sex comes up in many subjects and countless classroom situations and whenever a teacher deals with it right then, instead of side-stepping it, he brings the fundamental message that sex belongs to normal life and does not have to be scary or embarrassing or too difficult to talk about.

“...If the family is the basis of our society, if such a normal, daily thing as living in a marital and family relationship is what our entire society does and is built on, then sex is as normal as life itself. Therefore a very important task is to ensure a comfortable climate, and this is no doubt also the most difficult angle of sex education.”

in dirty jokes and obscene remarks, a growing respect of the sexes for each other, and a more normal, less artificial contact between boys and girls.

And the teachers, what will they get out of sex education? I think more than the majority realizes. In many schools the students are faced with endless avoidance, sidestepping and ignoring of sex related issues, and this by no means goes unnoticed. Students have told me angrily how the classroom spent lots of time discussing body systems, but the genital system was never even mentioned.

When a teacher goes into great length working his way through a piece of literature or

them, we want to teach them what it is to relate in love, but we put walls in between them; we want them to understand each other, but we do not let them talk together about each other; we want them to become comfortable with each other's anatomy, physiology, needs, fears, desires and hopes, but instead we introduce anxiety by promoting a schism. How silly can we get in our own anxiety!

On the contrary, if the family is the basis of our society, if such a normal, daily thing as living in a marital and family relationship is what our entire society does and is built on, then sex is as normal as life itself. Therefore a very important task is to ensure a

Most kids relate to that message very well, it is mostly the grown-ups who are bothered by embarrassment and fear. Do not misunderstand me, a time must also be set aside when family life or sex education is taught as a subject, which ensures that its different parts are correctly covered in the right grade. However, an integrated approach has the great advantage that it looks at real situations, at how human beings behave sexually. It is first of all life we are dealing with, not a science.

*A. Vandermaas, M.D., *Sex Education in Home and School*, (St. Catharines, Ont., 1973), p. 21

Taking money from an RRSP

by Harry Houtman

Last week we explored the earlier alternatives for getting money out of an RRSP. Today we'll look at two new alternatives. The first possibility is to buy a fixed term annuity to age 90. A 65-year-old man or woman could take a \$30,000 RRSP/amount to a variety of places and say, "I wish to have this as an income until I am 90, and if I die earlier, you will have to pay the rest of it to my estate, or to my children, or to my spouse, or to a charity."

Such a fixed, permanent annuity would spread the payments over the full 25 years. It would be very similar to a mortgage with blended payments. The company would be paying this person interest and a little bit of the \$30,000 each month, each half year, or each year, depending on the arrangements that were made with the company. Again it is highly recommended to shop around. Under this plan, trust companies should also be asked.

The final possibility is a new plan called an RRIF which is a Registered Retirement Income Fund. A person switches from an RRSP to an RRIF. The way it works is that a financial institution such as a trust company has the \$30,000 invested and at the end of the first year pays out a fraction of the total investment and income out of the fund.

The graph which was issued by the Department of Finance last year is a good example. They used a 70 year old taxpayer who has a thousand dollars and puts it into an RRIF that is going to be earning 8%. The graph shows the kinds of payments that he is going to receive in the final column and the fraction that he must take out in the second column.

The fraction is the number of years left until the person attains the age of 90. This is a fixed age in the legislation and cannot be changed. In case of death before the age of 90, the rest of the money in the RRIF either becomes part of the estate or will belong to the spouse, or is given directly to the children, or is given to a charity, depending on the legal documentation that the taxpayer has made when he put his money into the RRIF.

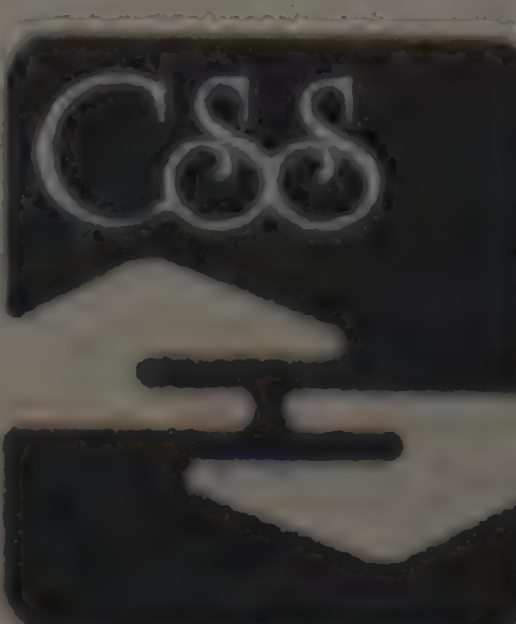
Up to this time few people have had to retire and have had to put money from an RRSP into any of the above alternatives. However, the time is coming that more and more people will be doing this. The money amount also keeps going up year by year, and soon we will be seeing people with \$20-30,000 in RRSP's taking annuities or fixed annuities or RRIF's.

Since this is a once in a life-time kind of activity in which many people do not have much experience or knowledge, you are urged to get the very best advice possible as well as impartial advice. If you receive advice from a trust company, be sure you also get advice from a bank and an insurance company and compare.

It's good to get as many as seven or eight different quotations on the amount of money and what various financial institutions would offer you for it. It is a competitive field and the differences from one company to another are very great and very worthwhile exploring.

The difference on even \$30,000 can be as much as \$10,000 more from one company than from another. If you wish to have the advice of CSS on any plan that you are thinking of going into, you are most welcome, without obligation or charge, to send the information to CSS for review.

Next week: Common tax return errors



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Tekening van het leven

"Er komt geen centraal heilsfeit meer voor de komst van Christus. Daarom moet ons leven zich op het einde richten. Wij moeten ons burgerschap in de hemel hebben. Wie de hemel heeft als zijn eigenlijke vaderland gaat niet op in de dingen van deze aarde. De aarde is hem niet onverschillig, maar de hemel is hem meer en daarmee rekent hij in de eerste plaats. Dat typeert het leven van de gelovige. Daarmee staat ook in verband de tekening die te Schrift geeft van dat leven." (Grosheide)

Paulus noemt verschillende dingen. Die kunnen natuurlijk met andere worden aangevuld. Het zijn maar voorbeelden. Zo wordt ons leven getekend: Laten zij, die een vrouw hebben, zijn als zonder vrouw; die wenen, als weenden zij niet, die blijde zijn als waren ze niet blijde; die kopen, als zouden ze er niets van behouden; die van de wereld gebruik maken, als zouden ze haar niet ten einde toe gebruiken. Zo leven, dat is in deze saamgedrongen tijd en op deze aan de vergankelijkheid onderworpen wereld onze roeping. U begrijpt daar zit een geweldige spanning in. Dat is geen gemakkelijke levenshouding. Dat wordt een strijd tegen heel wat om zo te leven.

Men heeft het gemakkelijk willen maken door de tekst te verknoeien. Men heeft er van gemaakt: de wereld gebruiken of niet gebruiken; trouwen of niet trouwen; wereldwijding of wereldmijding. Een van beide of ... of.

Paulus zegt het heel anders. Laten zij die een vrouw hebben zijn als zonder vrouw; "als zonder" mag niet worden opgevat in de zin van verwaarlozen, negeren, maar als geregeld bedenken dat het huwelijk behoort tot deze tijd waarin we leven, maar waarin niet het eigenlijke leven van de Christen valt. Dat valt in de nieuwe bedeling, en daar wordt geen huwelijk gesloten. Paulus bedoelt dus: Onttrek u niet aan de wereld, maar ga niet in de wereld op. U mag wel trouwen, maar het mag u niet het een en het al worden. U mag wel wenen als u verdriet hebt, maar de tranen mogen uw leven niet beheersen. U mag wel lachen maar de lach mag geen levensvulling worden. U mag kopen en verkopen, maar het geld noch het bezit mag uw afgod zijn. U mag niets in uw leven verabsoluteren. U mag zich aan niets, aan geen enkel ding noch mens in dit leven verliezen. U mag de wereld gebruiken maar niet opgebruiken. Er moet in uw levenshouding altijd een terughouding zijn, een reserve, een tempering. Want ge zijt een burger van een ander, een hemels vaderland. U bent hier maar vreemdeling, bijwoner, kolonist. U hebt een verwachting van de hemel en een roeping op de aarde. En u zult op de aarde de hemel nooit mogen vergeten. In de harmonie van hemel en aarde wordt de juiste christelijke levenshouding gevonden.

Het evenwicht kan zo spoedig en gemakkelijk verstoord worden. En ... het gebeurt gewoonlijk meer naar de kant van de aarde dan naar de kant van de hemel. Dat laatste kan ook, en is ook wel gebeurd. Er kan ongezonder hemelverlangen zijn. Dan wordt de aarde afgeschreven, en vergeten. Ons vaste rustpunt ligt in de hemel. En de hemelse orde moet in ons aardse leven doorbreken. We hebben deel aan het leven in deze wereld. We leven mee, en lezen de krant. We willen op de hoogte zijn. Zien hoe onze hemelse Vader deze wereld regeert. In korte zinnen tekent Paulus onze levenshouding. Zij getuigen van zijn bewogenheid. Zo moet het en zo kan het. Niet opgaan in deze wereld. Niet leven voor de aarde. Maar voor God, voor Christus en Zijn Koninkrijk. Zo leven dat kan als ge ziet op de Heer Jezus Christus. Hij leefde op deze aarde met de hemel in Zijn hart, om zo te zeggen. En dat gevoelen dat in de Heiland was moet ook in ons worden gevonden.

Wij mogen niet vergeten dat het huwelijk voorbijgaat, niet alleen ons eigen huwelijk, maar ook het huwelijk als zodanig. Niet vergeten dat wat we nu gekocht hebben, en wat we nu bezitten, en waar we rentmeester van moeten zijn, straks niet meer bestaat. Niet vergeten dat onze tranen en ons lachen tot deze bedeling behoren, dat God alle tranen van de ogen zal afwissen en hemelse vreugde zal geven over verzoening en herschepping.

We moeten er voor waken dat ons leven nooit wordt een leven als burger op aarde, en als vreemdeling in de hemel. Het behoort omgekeerd te zijn. Paulus jubelt er over tegen de achtergrond van de aardsgesindheid en zegt: "weest allen mijn navolgers, broeders, want wij zijn burgers van een rijk in de hemelen, waaruit wij ook de Heer Jezus Christus als Verlosser verwachten." Leven op deze aarde maar met de hemel in ons hart.

J. VanHarmelen

Lezers schrijven:

Vuurtje stoken

Geachte Redactie,

Het is soms wonderlijk hoe dingen uit je jeugd op latere leeftijd kunnen veranderen in een geestelijk beeld. Zo kwam mij in de gedachten dat ik als jongen van twaalf jaar in de herfst mee moest helpen aard-appelen te rapen. Na het rapen mochten we het aard-appelloof verbranden en dat was natuurlijk een groot feest. Als het vuur goed brandde namen we kleine aardappeltjes aan een stokje en hielden die in het vuur. Soms was het moeilijk om het vuur aan de gang te krijgen want we hadden niet altijd lucifers bij ons. Dan gebruikten we een vergrootglas dat ik altijd bij me had. We zochten wat droog hooi bij elkaar, maar het belangrijkste was echter dat de zon scheen om het vuurtje aan de gang te krijgen.

Op een keer lagen we met z'n drieën op onze buik voor het hooi en steeds ging de zon weg. Eindelijk, het vuur smeulde. Ik riep: "Blazen, jongens, blazen". En we bliezen alledrie uit alle macht totdat we er duizelig van werden. Maar we wonnen, er kwam een klein vlammetje. We gooiden er vlug wat loof op net zolang totdat we een flink vuur hadden. Wat een ijver voor een vuurtje, zult u zeggen. Wel, toen ik zo dacht

aan die jongens jaren, veranderde het beeld en werden mijn gedachten verplaatst naar het kerkelijke leven. Ik vroeg mezelf af of wij in de kerk ook wel aan het vuurtje stoken zijn. Ik bedoel in de zin zoals de Here het bedoelt. Ik zag het brandglas als Gods Woord.

Als de Heilige Geest niet door het Woord in mijn ziel zou schijnen dan zou het niet ontbranden in mij. Maar zoals wij geloven in de kracht van de zon zo moeten wij ook geloven in de kracht van de Heilige Geest. Daarom moeten we volhouden, net als bij het vuurtje stoken, totdat je iets gaat merken in je zelf. Eerst gaat het smeulen, maar als je blijft blazen, zo hard als je kan, ontstaat er een vlam.

Zoals we geloven dat de zon door het glas heen iets in brand kan zetten, zo is het ook als we de bijbel gaan lezen, dan gaat het branden in ons. Als we ontdekt worden aan onszelf moeten we des te vuriger gaan bidden, biddend blazen zodat het vuur groter wordt in ons. De honger naar Gods Woord is eerst niet zo groot, maar hoe meer we in de Bijbel lezen hoe heerlijker we het gaan vinden.

Dan komt ook het getuigenis wat Jezus voor ons is, hoe wij nu leven, niet meer als doden

maar als ware levenden. Er staat in de Bijbel dat het van de daken verkondigd zal worden door ons, zodat het kleine vlammetje bij onze naaste niet uitgeblust maar aangewakkerd wordt.

We moeten vertellen hoe groot Jezus' liefde is voor ons. Dan zal er meer geestelijk leven komen in de Gereformeerde kerken. Het geestelijke vuur moet weer branden gaan. En zeg nu niet, "dat is iets tussen de Here en mij." Als je aanhoudt in het gebed om meer warmte en liefde voor Gods werk, kun je er tenslotte niet meer over zwijgen en komt het er uit. Je hebt geen rust meer als je het niet doorgeeft aan anderen.

Wees niet te bang dat je overgeestelijk zult worden. Vergeet niet dat er in de kerk en daar buiten grote honger is naar Gods Woord. De naasteliefde komt hier in uit dat wij niet alleen onszelf gered zien want dan brand het echte vuur niet in je. Nee, leven in Christus is leven voor je naaste. Probeer daarom het vuur bij je naaste, je broeder, je zuster, je kind, weer aan te wakkeren. Weest hartelijk jegens elkander, en vervult alzo de Wet van Christus.

D. VanRooyen
Forest.

PERSOVERZICHT

•Trudeau speelt nog steeds kat-en-muis met iedereen, en we hebben nog geen datum voor de verkiezingen. Het zal toch voor 8 juli moeten zijn want dan is de vijf-jaar termijn verstreken. Er was ook niet veel actie in het Parlement. In kritiek op zijn beleid probeerde de oppositie de Minister van Transport zijn \$22.000 salaris per jaar te ontnemen, maar dat ging natuurlijk niet door. Ottawa zit in de stilte voor de verkiezings-storm.

•In Alberta hadden de provinciale verkiezingen net zoveel spanning als een echt ouderwets liefdes-romannetje: natuurlijk kregen ze elkaar. Alberta gaf een onomwonden liefdesverklaring aan Premier Peter Lougheed die met zijn P.C.'s maar eventjes 74 van de 79 zetels won. Dat wordt een doole boel daar in het parlement.

•De spanning zat natuurlijk wel in de ontwikkeling van de affaire Egypte — Israël. President Carter zag aanvankelijk zijn bemiddelingspogingen mislukken, maar in een onverwachte en dramatische zitting van het Israëlische kabinet werd uiteindelijk toch tot voortzetting van de onderhandelingen besloten.

•Politiek gezien is Iran nog steeds verre van stabiel. Er was oneenigheid tussen Prime Minister Medhi Bazarqan en Khomeini, maar dat is voorlopig weer bijgelegd. Het is nu de vrouwen-emancipatie beweging die de straat optrekt met allerlei protesten. Ergens achter de schermen zitten natuurlijk de kommunisten te wachten op de tijd dat zij hun slag

kunnen slaan.

•De olie-toestand wordt weer verder bedreigd door een oorlog in het Arabiese schiereiland tussen Zuid-Yemen en Noord Yemen. Carter heeft de privileges van zijn ambt gebruikt om zonder toestemming van het Amerikaanse Congres wapens aan Noord Yemen te sturen.

•Er was een coup d'etat op het eiland Grenada, dat u op de atlas vindt ten noorden van Venezuela. Er vloede geen bloed en de macht is op het ogenblik in handen van een linkse groepering.

•De Paus heeft zijn eerste encycliek gepubliceerd. Hij belooft daarin een voorstander te zijn van de rechten van de mens.

•Er waren in Holland geruchten in omloop omtrent het voorhanden zijn van het aftreden van Koningin Juliana. Den Haag heeft deze geruchten tegengesproken. In Amsterdam bloeien de krokussen, en vanuit persoonlijke observatie gedurende verleden week kan ik u meedelen dat de Nachtwacht veilig achter glas zit om op te drogen na de restauratie. Het schilderij is ook schoon gemaakt en mooier en indrukwekkender dan ooit tevoren.

•Amsterdam is nog steeds Amsterdam; op lijn 1 op het Leidse Plein was ik getuige van een heerlijk sappige woordenwisseling tussen twee dames die elkaar met grote geestdrift de cholera toewensten. Iedereen genoot er smakelijk van.

Carl D. Tuyl

Emigratie golf van doopsgezinden

Friesch Dagblad - De doopsgezinden in West-Duitsland maken een van de meest dramatische periodes van hun bestaan mee. Duizenden Duitsers uit de Sovjet-Unie die zich Mennonieten noemen of baptisten zijn met "Mennonietennamen", komen naar het Westen, volgens een artikel in "Mennonite Reporter", dat vertaald is overgenomen in het Algemeen Doopsgezind Weekblad. Er is sprake van een emigratiegolf, de vierde in de geschiedenis en wat het aantal mensen betreft groter dan die in de zeventiger jaren van de vorige eeuw naar Canada. De tegenwoordige golf is een jaar of tien geleden begonnen en brengt thans per jaar meer dan tweeduizend Mennonieten en baptisten naar West-Duitsland.

Eigenlijk betekende de dood van Stalin in 1954 een keerpunt in de geschiedenis. De Duitsers ontvingen nadien identiteitspapieren en mochten zich weer vrij bewegen. Het gevolg was dat de Mennonieten zich concentreerden in verschillende plaatsen. In 1959 kwamen de eerste emigranten in West-Duitsland aan, maar pas na 1965 vond er een massale verhuizing plaats naar de Baltische staten (Estland, Letland, Litauen) en vandaar verhuisde negentig procent naar het Westen. Het aantal Mennonieten in de Sovjet-Unie wordt geschat op 55.000.

Een delegatie van West-duits baptisten heeft een dezer dagen een bezoek gebracht aan verschillende baptistengemeenten in de Sovjet-Unie en geconstateerd dat er sprake is van een dooi en toenemende vrijheid voor christenen. De delegatie kreeg deze indruk bij zes kerkdiensten in Moskou en andere steden en tijdens gesprekken. In de laatste weken zouden alleen al in het gebied Estland en Litauen negen nieuwe kerkgebouwen in gebruik zijn genomen. Ook het aantal dopelingen zou dit jaar zijn toegenomen tot bijna 10.000, overwegend jongen mensen. Tevens wijst de delegatie op de toestemming van de autoriteiten om 25.000 bijbels in te voeren.

Het artikel in het ADW vervolgt (wij nemen het gedeeltelijk over):

Tracht u zich de toestand voor te stellen: er zijn nu ongeveer 10.000 Westduitse doopsgezinden. Gedurende de laatste tien jaar, maar vooral de laatste vijf jaar zijn daar ongeveer 7.500 geloofsgenoten uit de Sovjet-Unie bijgekomen; dit aantal zal in 1980 de 10.000 passeren.

Onnodig te zeggen dat de gemeenten in Duitsland onder zware druk komen om deze emigranten op te vangen.

Zowel de maatschappelijke als de godsdienstige problemen zijn daarbij immers groot.

De Duitse doopsgezinden zijn zelf al een mengeling van verschillende "soorten" (Westduitsers, immigranten uit Pruisen, vooral na 1945; de "Ruckwanderer" uit Zuid-Amerika; bekeerlingen uit andere kerken afkomstig.) En daar komen nu de Russische immigranten bij.... Een van de eerste vragen over deze Umsiedler (landverhuizers) is: "Wie is een Mennoniet?" Velen komen uit de Sovjet-Unie als Baptist of als onkerkelijke. John en Helen Doerksen, die namens het Canadese MCC in het opvangcentrum Unna-Massen werken, helpen die mensen die zich als Mennonieten identificeren of de Baptisten met een Mennonietennaam.

De Westduitse regering is verantwoordelijk voor de materiële opvang (teruggave visa - en vliegkosten, startsubsidie, gereduceerde huren etc.). Tenslotte zijn deze mensen "Heimkehrer", en dat wil wat zeggen.

De Mennonistische Umsiedlerbetreuning verwijst de

nieuw-ingekeomenen naar familieleden en gemeenten. Aanvankelijk sloten de Umsiedler zich bij de bestaande gemeenten aan. In sommige gevallen lukte de aanpassing (b.v. Bechterdissen), meestal onstonden echter onoplosbare conflicten.

Waar gaat het dan om? De verschillen in opvatting hebben vooral betrekking op uiterlijkheden. Vele Umsiedler zijn gewend aan het dragen door de vrouwen van kapjes, zij staan tijdens het gebed etc. Vrouwen in lange broeken, roken en drinken zijn uit den boze, zowel voor de Baptisten, de "Mennonistische Bruder" als de "Kirchliche Mennonieten".

De werkelijke problemen liggen in de verschillen in geloofsopvatting. Deze mensen hebben in grote armoede en als onderdrukte groep hun geloof beleefd.

Zich aan te passen aan de hoge levensstandaard schijnt geen probleem te zijn: aanpassing aan een nieuw geestelijk klimaat is een grotere stap.

Een van de spanningshaarden, meegenomen vanuit

de Sovjet-Unie, betreft de registratie. In de Sovjet-Unie laten de kerken zich door de overheid registreren (een voorwaarde voor erkenning). De Baptisten - en Mennonietengemeenten die dit deden, werden hard gekritiseerd door groepen Mennonieten die dit weigerden. Thans zijn er in Duitsland 14 gemeenten van (ongeregistreerde) Baptisten, van wie velen van Doopsgezinde afkomst zijn.

"Ik kan de geregistreerde gemeenten in Rusland niet begrijpen", zei Abraham Hamm, die in 1974 uit de Sovjet-Unie kwam. Nu is hij Mennonietenvoorganger, vroeger was hij Baptist. "Zij passen zich geheel aan de wereld aan, ze doen wat de wereld dicteert". In zijn kleurrijke platduits legde hij uit dat geregistreerde gemeenten geen jonge mensen in de diensten mogen toelaten en dat zij de lijst met dopelingen aan de overheid ter goedkeuring moeten voorleggen.

Aan de andere kant gaf hij toe dat de grote kloof die er door dit meningsverschil ontstaan is niet goed is. "De geregistreerde gemeenten

menen dat zij gehoorzaam aan de overheid moeten zijn. Zij begrijpen de ongehoorzaamheid van de andere groep niet. Ik zie nu in dat we elk in zijn waarde moeten laten."

De kinderen van Hamm bezochten de kerk en weigerden op school zich aan te sluiten bij de communistische jeugdbeweging. Als gevolg daarvan heeft hij twee jaar gevangen gezeten. Thans probeert de regering lastpakken als Abraham Hamm kwijt te raken. Voorgangers kunnen erg gemakkelijk emigreren.

Behalve het probleem van de registratie was er nog een scheidslijn volgens de verschillende dopopvattingen tussen "Kirchliche" en "Brudergemeinden". Dat de Umsiedler echter zonder meer uiteenvallen in deze twee groepen is bezijden de waarheid. Beide groepen behoren tot de revivalbewegingen, de "evangelicals", die het voortbestaan van de kerk in Rusland bevorderen. De theologie van beide groepen Mennonieten is diepgaand bepaald door de onderdrukking door de overheid.

Jonge immigranten uit Nederland hebben een bloeiend bedrijf

door Alyn Edwards
Westerse Correspondent
van Canadian Scene

(Canadian Scene) — Bloeiende tulpen in de winter. Dat is niets nieuws meer in het voornamelijk Nederlands-Canadese landbouwdorp Pitt Meadows, 50 km. ten Oosten van Vancouver. Drie Nederlandse immigranten, die naar Canada gekomen zijn nadat zij aan de Universiteit van Utrecht waren afgestudeerd in de tuinbouw, zijn in slechts 3 jaar tijd een van de voornaamste kwekers van West Canada geworden.

Deze toepassing van Nederlandse vindingrijkheid heeft zoveel succes dat de onderneming nu de helft van de 1.5 miljoen tulpen die zij jaarlijks tot bloei brengt naar de Verenigde Staten uitvoert.

's Zomers komen in Vancouver containers aan met dozen speciaal gekweekte tulpenbollen uit Nederland. Voordat zij worden verzonden wordt in een laboratorium bepaald hoever zij zich al ontwikkeld hebben. In het najaar worden de opgepotte bollen in koelruimten geplaatst zodat de bollen denken dat het winter is.

Als het werkelijk winter is, worden de bollen naar enorme kassen gebracht waar de temperatuur altijd 20° Celsius is. Dan denken de bollen dat het lente is en ze komen op. Het duurt drie weken voordat ze inderdaad bloeien, en men zorgt ervoor dat dit precies

een week voor belangrijke datums, zoals Valentine's Day, gebeurt, wanneer het gewoonte is bloemen te sturen of te geven.

Xenious Dutch Growers — een Griekse naam die gastvrijheid voor vreemdelingen aanduidt — verzond in de week voor 14 februari een kwart miljoen bloeiende tulpen. Sommige daarvan gingen naar Seattle waar een wholesaler ze weer doorzond naar andere plaatsen, sommige wel zo ver als Los Angeles, New York City en Boston.

Dit bedrijf, dat nieuwe uitvoermarkten voor Canadese producten heeft helpen creëren, was de droom van 3 studenten die dikke vrienden geworden waren in de tijd dat ze samen gezellige avonden organiseerden aan de Universiteit. Ze besloten om dat succes naar de zakenwereld over te brengen. Er zijn in Nederland vele bollenkwekers dus het trio kwam naar Canada om hun droom te verwezenlijken. "De ene bank na de andere weigerde ons te helpen omdat we pas drie weken in Canada waren toen we het stuk grond vonden dat we wilden kopen", zegt Arnold Dreef. Ze hielden echter vol en uiteindelijk vond de realtor mensen met geld die bereid waren een kans te wagen met drie jonge Nederlands immigranten.

Dat vertrouwen is niet beschaamd. Na een beginjaar met allerlei problemen om aan de gang te komen, verkoopt

Xenios Dutch Growers nu alles wat ze kunnen produceren, lang voordat de tulpen buiten in bloei komen. Vorig jaar hebben zij hun kasruimte verdubbeld en volgend jaar zullen

ze dat nog eens doen. En zij kunnen voldoen aan een groeiende behoefte in de Verenigde Staten aan tulpen die op kunstmatige wijze vroeg in bloei worden gebracht.

Een van velen?



Galina Rytikova, Krasnodon, met zes van haar thans negen kinderen. Zij is de opvolgster van Lydia Vins als secretaresse van de Raad van Familieleden van gearresteerde Evangeliechristenen - Baptisten. In verschillende brieven, die zij in juni 1978 ontving, werd erop aangedrongen, dat zij zich psychisch zou laten onderzoeken, hoewel haar familieleden en bekenden haar voor volkomen gezond houden. Mevrouw Rytikova heeft in de laatste jaren talrijke brieven namens bovengenoemde raad aan de hoogste instanties van de Sovjet-Unie geschreven. Thans is zij met haar drie jongste, nog niet leeplichtige kinderen ondergedoken. Haar man Paul Rytikov houdt zich al langere tijd schuil, gescheiden van vrouw en kinderen. Nadat hij vijf jaar uitgezet had in een werkkamp kwam hij in 1973 vrij. De geheime politie liet hem echter niet met rust wegens zijn evangelisatiewerk. In deze situatie heeft dit gezin onze voorbede dringend nodig. (De kruisbanier)

de levens geschiedenis van **Pieter Vermeulen**

Gemeente Velsen

door Gé Verhoog

49

"Jongen," heeft bakker Sluiter tegen hem gezegd, "wat niet kan, daar zeuren we niet om; we zoeken een weg die goed voor ons is. Doorleren kan niet, dat is te duur, maar doe je best een flinke ambachtsman te worden, er moet hier veel worden gebouwd, bouw mee. Daarnaast kan je alle energie gebruiken voor het werk van jeugdclubs en Zondagsschool en evangelisatie."

Dit heeft Jo stil aangehoord en goed in zijn hart geprent; als hij met zijn kleine zusje Mien aan de wandel is en met haar kikkers tracht te vangen in de spoorlootjes of als ze in de duinen spelen en van het hoogste duin afrollen in schaterend plezier, dan rusten ze wat uit onder een scheefgegroeide boom en gaat Jo vertellen zoals hij het goed kan. Van Jozef en zijn broers, van Mozes in het biezen kistje, ook van Prins Willem de Eerste en soms begint hij over de Heide te praten, wat ze allemaal van plan zijn te gaan doen. Het boeit haar als hij vertelt van zijn vele plannen; in haar zit de vaste gedachte, dat zij later ook heel veel wil doen op de Heide.

"Weet je Mien, de mensen vinden steeds nieuwe dingen uit en daar moet je ook op letten en doorvertellen aan andere mensen die het nog niet weten; dan leren ze, dat de wereld groter is dan we denken."

Mien ziet naar haar tien jaar oudere broer, waar ze puur trots op is.

"Welke nieuwe dingen?" vraagt ze.

"In Rotterdam is een grote klok op straat geplaatst, een hoge paal, zoals een lantaarnpaal bij de sluis en bij de voetbrug; die klok staat gewoon buiten op een kade en dat is de eerste electrisch verlichte klok; de wijzerplaten zijn doorschijnend, want er zitten gaspitten in om de wijzerplaat te verlichten, wat een uitvinding he! Dan de spoorwegen; steeds meer lijnen, de paardentram, de stoomtram, de stoomfiets — ik zou best een stoomfiets willen hebben, zeg! Zwieren over de Heide. Dan hebben we nog de telegraaf en de telefoon, zomaar berichten en boodschappen van de ene plaats naar de andere en toch in huis blijven — kan je niet indenken."

Jo houdt van nieuwe dingen, die het leven rijker en mooier maken; hij leest een courant als die in huis komt, van begin tot eind. Mijnheer Nauta, die hulponderwijzer geweest is bij de meester en nog vaak helpt op school, heeft in het dorp Velsen een kleine drukkerij opgericht — zou hij het plan hebben ook eens een krant uit te geven? Wie weet!

Maar ook de keerzijde van het leven is hem niet onbekend; wat heeft hij onlangs gelezen in de krant? In een jaar vijftig miljoen liter jenever door de Nederlanders opgedronken ... vijftig miljoen liter en dertig liter bier per dag. Overal kroegen, de Heide is geen uitzondering, het is een goede verdienste en zelfs wasvrouwen hebben een drankwinkeltje om bij te verdienen.

Gelukkig is er een wet tot stand gekomen, die het aantal drankwinkeltjes drastisch heeft verminderd. Drankzucht is de vloek van de mensheid. Als haar broer zo ernstig praat, nestelt Mien zich veilig tegen hem aan en vleit: "Jij drinkt geen jenever?"

"Tuurlijk niet," haalt hij dan uit, "ik ga proberen de mensen er van af te helpen."

zijn kille greep gevangen. Het is elke morgen een prachtig gezicht, de sprookjesachtige zonsopgang: de rode gloed in een wazige horizon boven een witte, onvergankelijk verblindend witte wereld, die zich strak spant boven alles, wat leven wil.

De jongens op school wrijven verheugd de handen. "Zal het kanaal dichtvriezen, meester? Kunnen we dan schaatsenrijden?"

"Als het kanaal dichtvriest, moet het toch wel erg koud worden," zegt de meester, "schaatsenrijden? Ik vermoed, dat de vaargeul wel opengehouden wordt voor de schepen. Er zullen ijsbrekers komen, denk ik."

Het blijkt spoedig, dat de winter het ernstig meent en dan wordt de witte pracht plotseling gezien als een verstikkende hand; al het werk ligt stil en hoe komt men aan geld om te leven?

"Had al je loon niet verzopen," keffen de vrouwen nijdig naar hun mannen, "als je gespaard had, zouden we nou niet zonder zitten."

In IJmuiden is nog wel werk, maar de bewoners van de Heide, die hun arbeid stil zien liggen, vervallen al gauw tot een armoede, die elke week nijpender gaat worden.

Er wordt gestroopt en gestolen; de kinderen moeten elke dag in de bittere kou de omtrek af om te bedelen en zij zijn het meest te beklagen want de kleding die ze dragen, houdt de kou niet tegen.

Andere kinderen, van wie de ouders geen armoede kennen, hebben plezier in de strenge vorst; er wordt geschaatst — eerst op de spoorlootjes, dan gaat een waaghals op het kanaal, gevolgd door anderen want het kanaal is na enige weken hardnekkige vorst met een behoorlijke laag ijs bedekt en de ijsbrekers zijn er nog niet, tot Amsterdam gaat klagen, dat de schepen niet doorkomen. Men besluit dan een vaargeul te maken door het ijs stuk te zagen en de schepen met volle kracht er door te doen varen met de voorsteven. Dit lukt in de eerste weken nog wel, maar al spoedig is de temperatuur zo constant laag onder nul, dat de geul ogeblikkelijk achter het schip dicht vriest en de lieve jeugd joelend en schaatsend op het kanaal achter de schepen danst.

Elke dag moet er ijs gezaagd worden, men zoekt hiervoor werklozen, die zich graag aanmelden want men betaalt twee gulden per dag: een hoog loon. Het is zwaar werk en ook Zondags moet gezaagd worden maar de polderwerkers die op de Heide bleven, zoeken hun vertrouwde kanaaldijk weer op. "Hadden we niet kunnen denken, dat we het kanaal weer zouden uitgraven!" Toch is het weinig succesvol, want de vaart gaat uiterst langzaam en is uiterst kostbaar.

Er zijn vrouwen die met sinaas-appelen op het ijs staan of een tentje fabriceren waar ze anijsmelk verkopen; de schaatsenrijders hebben altijd wel wat lost geld te verteren. De schaatsers, die geld moeten verdienen, worden baanveger.

De vader van de meester, die de laatste jaren van zijn leven bij de meester en de juffrouw in huis is, was kuiper van beroep: hij maakte houten vaten en legde de banden erom heen. In deze strenge winter herinnert hij zich nog meer dan anders een strenge winter, dat hij zijn kuiperswerk op het ijs verrichtte — hij vertelt het verhaal graag nu het eenzelfde winter schijnt te worden.

Eind November staat in alle kranten, dat een conducteur bij de Amsterdamsche Omnibus-maat-



Schoolkinderen, IJmuiden, 1900.

schappij van de kou in elkaar is gezakt en overleden. Hij had dienst van 's morgens half acht tot 's nachts half twaalf op een open wagen en niemand heeft eraan gedacht, maatregelen te treffen in deze barre kou. Een conducteur had het genoeg de milde lente en warme zomer te genieten waarom dan medelijden te hebben in koude winters? Dit ziet men niet in. Toch schrikt men! Er wordt bekend gemaakt dat het personeel uitgebreid zal worden, zodat de diensten korter zullen zijn en men zal de koetsiers op de bok bontkragen uitreiken. Het helpt niet veel: de mensen zijn na een kwartier al door en door koud.

Het IJ vriest dicht ondanks onvermoeide pogingen het niet zover te doen komen en als de dienst ook daar wordt stopgezet, schudden alle mannen van de sterke verhalen het hoofd: dit hebben ze nog nooit beleefd: het IJ dicht. De tramweg neemt alle vervoer over, maar wat kan men uitrusten op de wegen, waar een meter sneeuw ligt?

Dag in dag uit, maand in maand uit staan de ijsbloemen in schitterende wit kristallen pracht op de ramen van de huizen, men stookt van alles op de Heide en lijdt dan nog kou, want de felle Noordooster kan over de lage huizen gieren in de grootste snijdende heftigheid.

"Het is of alles wat geprobeerd is, hen te leren om in vrede en orde met elkaar een dorp te bewonen, in een slag weggevaagd wordt," zegt de meester als hij de Heide ziet. Hoe langer de winter duurt, hoe lastiger de mensen weer worden en is de toestand ondragelijk, dan vlammen de ruzies op, die uitlopen op gekrijs en messengevechten. Veel Heidebewoners lopen met littekens door die gevechten.

De kinderen laten het schaatsen ook na; wat in de eerste weken een groot plezier was, is alweer vervelend want het is geen uitzondering meer en bovendien ondraaglijk koud op het kanaal. Men geeft tenslotte het ijs zagen op, omdat het water onder de zaag bevroest en zeven-en-twintig dagen is de scheepvaart geheel opgehouden. Voor de voetgangers is het wel gemakkelijk, als

men boodschappen gaat doen in "De Staar", kan men zo over het kanaal lopen.

De kleinere winkels op de Heide maken goede zaken wat de petroleumverkoop betreft. Tijs, de petroleumverkoop die langs de huizen komt is van het begin af aan omgedoopt in "Tijs de peterolieboer", hij hoeft geen negotie te zoeken of reclame te maken voor zichzelf; hij zwoegt niet meer door het mulle zand met zijn twee-wielige kar en wiebelende tonnen petroleum — er is zoveel vraag naar het artikel, dat hij rustig thuis de klanten afwacht. Tot overmaat van verkoop-raffinement heeft hij een affiche getekend met grote letters: Hier verkoopt men peter olie en stokvisch ook haneschrobers." Dat men in deze tijd geen bezems nodig heeft om te schrobben en men in normale tijden niet bepaald ijverig is in het schrobben van de vloeren, deert hem niet. Als Tijs de meester voorbij ziet gaan, trekt hij de deur open en wijst trots op zijn eigen werk: "Meester, dat heb ik zelfers geskreve en dat heb ik toch maar van u geleerd."

De meester leest het eigen werk van Tijs. "Je was altijd een beste leerling Tijs. Wanneer zie ik je weer in de kerk? Is het je te koud?"

"Zondag ben ik er," belooft Tijs, "ik luister merakels graag naar de meester, ik kom weer."

Maar Zondag is Tijs te vermoeid, want hij heeft Zaterdag zoveel peterolie moeten tappen en dan door die kou naar de kerkdienst gaan, nee — hij kan dit niet aan zijn gezondheid verantwoorden. Hij acht het beter 's avonds even naar Hein te gaan, waar het altijd lekker warm is en de jenever hem van binnen meer warm maakt dan de preek van de meester.

Leen van Kampen is na zijn huwelijk met Klaartje, nooit meer in een kroeg geweest; hij heeft zoveel geluk in zijn leven, dat hij de borrel volkomen is vergeten. Na de dood van hun eerste kind in de ontzettende pokken-epidemie hebben ze twee kinderen gekregen; een jongen en een meisje en hun gezin is een van de weinige, die werkelijk intens gelukkig zijn.

25

De barre winter van achttien-honderd negentig.

De ijzige koude duurt vele maanden na vroeg te zijn ingevallen; de winter houdt de mensen uitzonderlijk lang in

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Calvinist Contact

99 NIAGARA STREET
ST. CATHARINES, ONT. L3R 4L3

Births

BERGSMAN: With gratefulness to God we announce the birth of our son **JAMES NICOLAS** on February 15, 1979, a brother for Mark. Thankful parents Nick and Betty Bergsma, Brownsville, Ontario N0L 1C0.

BOS: Frank and Joanne give praise and thanks to God for the safe arrival of their first child **FRANK ANDREW**, born March 1, 1979. Tenth grandchild for Mr. and Mrs. R. Bloembergen, Carrying Place, Ont. Third grandchild for Mrs. B. Bos, Athens, Ont.

1350 Kensington Pkwy., Apt. 202, Brockville, Ont. K6V 6B9.

FEDDES: With thankfulness to our heavenly Father, we happily announce the birth of a son and brother, **KEVIN WILLIAM**, born on March 4, 1979. Another grandchild for Mr. and Mrs. Willem Feddes, The Netherlands, and Mr. and Mrs. Albert Schaafsma, Blenheim, Ont. Happy family: Rienk, Rommy & Marcia Feddes.

SNEIDER: With praise to our God, we joyfully announce the birth of our second child **GWENDA CORRINE**, born February 23, 1979. Parents are John and Jane Snieder, a sister for Jacob. Second grandchild for Mr. and Mrs. J. Snieder of Smithville and 14th grandchild for Mr. and Mrs. P. Glasbergen of Fenwick.

VANDERKOOY: Children are a gift of the Lord, as is our firstborn son, **MATTHEW RYAN**, born on the Lord's day, February 18, 1979. Thankful parents are Joan and Jack Vanderkooij. First time grandparents are Mr. and Mrs. S.J. Vanderkooij and Mr. and Mrs. J. de Koning of Willowdale, Ontario. Richmond Hill, Ontario.

VAN DORP: We are thankful for the safe arrival of our first child, **NELVIA MARIE** on Feb. 17, 1979, at Mkar Christian Hospital, Nigeria. She is the 26th grandchild for Mr. and Mrs. Gerrit Van Dorp, Alliston, Ont., and the 27th for Mrs. Nelvia Dekam, Worthington, MN. Dr. John and Gena Van Dorp, Box 261, Jos. Plateau State, Nigeria.

ZANDSTRA: With thanks to God, our Creator and Giver of Life, we joyfully announce the birth of **PETER JOEL** on March 14, 1979. A brother for Pamela, Michael, Richard, Rachel and Sara. The happy parents are Jannes and Marianna Zandstra of 360 Book Rd. W., Ancaster, Ont. L9G 3L1.

Marriages

BANDSTRA-BENJAMINS: Mr. and Mrs. Theo Bandstra of Smithers, B.C. and Mr. and Mrs. Arend Benjamins of Embro, Ont. are happy to announce the forthcoming marriage of their children, **DIANE** and **NICK**. The wedding ceremony will take place D.V. March 30, 1978 at 7 p.m. in the Chr. Ref. Church of Ingersoll. Pastor Veenstra officiating. Future address: General delivery, Beachville.

Marriages

MUIZELAAR-DEVRIES: "Henceforth, they go down life's pathway together, may the Father of all mercies, grant them His blessing." Mr. and Mrs. Raymond Muizelaar of Jarvis, Ont., are very pleased to share with their only daughter, **JOANNE ALICE** and **LAWRENCE DOUGLAS DE VRIES**, son of Mr. and Mrs. Doeke De Vries of Smithville, Ont., their expression of love in their marriage ceremony on, D.V., Friday, April 20, 1979 at 7:30 o'clock in the Ebenezer Chr. Ref. Church of Jarvis, with the Rev. Peter Brouwer officiating. Future address of Mr. and Mrs. L. De Vries: R.R.1, Smithville, Ont. L0R 2A0.

VANDERHOUT-SKELLY: Mr. and Mrs. John Vanderhout announce the marriage of their only daughter, **ANNETTA CATHERINE** to **DARREL JAMES SKELLY**, son of Mr. and Mrs. Vincent Skelly, on Saturday, March 31, 1979, at 3 o'clock in the Christian Reformed Church of Burlington. Rev. J. Guezebroek officiating.

VAN MARRUM-VAN ROOYEN: Mr. and Mrs. Gerlof Van Marrum are pleased to announce the marriage of their youngest daughter **ANN** to **ALEX VAN ROOYEN**, eldest son of Mr. and Mrs. William Van Rooyen, the Lord willing, April 6, 1979 at 7:00 p.m. in Smithville Christian Reformed Church. Rev. P. Ravensbergen officiating. Mr. and Mrs. G. Van Marrum, R.R.3, Wellandport. Mr. and Mrs. W. Van Rooyen, Charlottetown, Prince Edward Island. Future address of Alex and Ann: 1010A Nesbitt Crescent, Woodstock, Ont. N4S 7P1.

Anniversaries

1954 1979
Ommen Thunder Bay

Wedding Text
"I will say to the Lord, my refuge and my fortress; my God in whom I trust."

With joy and thankfulness, the Lord willing on March 24, 1979, we hope to celebrate with our parents,

**EGBERT and ANN
BREUKELMAN**
(nee Van Lenthe)

their 25th Wedding Anniversary. We pray that our heavenly Father will continue to bless them in the years to come. Happy Anniversary Mom and Dad with love.

Fred — at home
Jerry & Jill Breukelman; Laura — Thunder Bay

Wilma
Ed
Arnold
Calvin
Alfred — all at home

1954 March 31 1979
Psalm 100:4,5

"Enter his gates with thanksgiving, and his courts with praise! Give thanks to him, bless his name! For the Lord is good; his steadfast love endures forever, and his faithfulness to all generations." With joy we celebrate with our parents,

**CORNELIS
and
IDA DE GIER**
(nee Van Oostveen)

their 25th Wedding Anniversary. We pray for God's continual blessing.

Their children:
Jo-Anne & Jaap Veenstra
Harry
Annette & Frank & Kevin Werkema
Ida & Bruce
Carol & Dick
Marjorie
Joyce
R.R. #2, Tavistock, Ontario.

Anniversaries

Chatham Listowel
1954 1979

**RALPH ARENDS
and
MARY ARENDS**
(nee Pelleboer)

By the grace of God on the 2nd day of April we hope to celebrate with our children our 25th Wedding Anniversary.

We thank the Lord for guiding and leading us in these 25 years, and for the many blessings He has showered upon us. We hope and pray that He will give us many more years filled with His blessings.

Children:
Glenn
Sharon
Helen
R.R.1, Listowel, Ont.

1954 1979

On April 3, 1979, the Lord willing, we hope to celebrate with our parents,

JOHN and CO BOOT
(nee Bom)

their 25th Wedding Anniversary. May the Lord bless and keep them in His care for many more years to come.

Their children:
Bill
Helen
Diana
Grace

Open house on Tuesday, April 3 from 7:30-9:30 p.m. in the gym of Calvin Christian School, on Ofield Rd. North, Dundas, Ont.
Home address: R.R.#1, Freelon, Ont.

Delfzijl Settlers
Groningen Transvaal
1939 1979

Soli Deo Gloria
Saterdag 31 Maart 1979, hoop ons geliefde ouers,

**W. GROOTHOF
E. GROOTHOF**
(nee Dijkema)

die dag te herdenk dat hulle veertig jaar gelede in die huwelik bevestig is. Spreuke 3:6.

"Wanfield" Posbus 38,
0430 Settlers, Suid-Afrika
Hulle dankbare kinders:
Jan en Wina Groothof
Albert en Isabel Groothof
Geertje en Wilhelm Groenewald
Mentje en Koos Prinsloo
Hendrik en Elna Groothof
dertien kleinkinders.

Pembroke Cayuga
1954 March 26 1979
With joy and thanksgiving to our Lord, we wish to congratulate our parents,

**LEONARD
and
JEAN NYMEYER**
(nee VanderSleen)

on their 25th Wedding Anniversary. We pray for God's guidance and blessing for them in the years to come. With much love and respect, their children,

Jack & Jenny Kamerman — York
Rene & Jean Vogelaar, Lisa — Cambridge
Keith & Linda Holloway; Joanna — Cambridge
Home address: R.R.#3, Cayuga
N0A 1E0.

Olderkirk Acton
1954 Psalm 91:1 1979

On April 2, 1979, with thankfulness to God, we hope to celebrate with our children and grandchildren our 25th Wedding Anniversary.

**YTZEN
and
FROUKJE VERBEEK**
(nee Ritsma)

Children:
Tom & Judy Weber; Angela & Andy — Oakville, Ontario
Jenny
John
Betty
Address: 31 Victoria Ave., Acton, Ont. L7J 1Z1.

Anniversaries

Bowmanville. Whitby
1954 1979

With praise and thankfulness to God for our wonderful parents, we hope to celebrate with them,

**FRED and AUDREY
BURGHGRAEF**
(nee Millenaar)

the joyous occasion of their 25th Wedding Anniversary, D.V., March 27, 1979. We pray that the Lord will continue to bless them and give them His peace.

Their thankful children:
Jim & Sandra; Melissa, Jessica
Anne
Elizabeth
Audrey
Open house on Saturday, March 31, 1979 from 2:00 to 4:00 p.m. at their home, 172 Elizabeth Crescent, Whitby, Ontario.

Obituaries

After his Saviour and Lord had made his servant ready for a last journey, he welcomed to his eternal home our esteemed brother-in-law, uncle and friend.

ALBERTUS ADRIANUS BEZUYEN

Having learned and shared much with him, we will miss him much. Our sympathy reaches out to Sister and Aunt Rieka, to our cousins and their families.

Jannetje Van Eek — Hooimeyer
Arie G. & Ellen Van Eek
Henk & Betty Teeuwssen
Lane & Sija Van Geest
Len & Lenie Van Geest
Harry & Jenny Van Duyvenvoorde
Jack & Marie Petrie
and children
St. Catharines, May 7, 1979.

On March 13, 1979, we received word from Holland that it pleased the Lord to take home after a short illness, our dear mother, grandmother, and great-grandmother,

ROMKTJE DRENTH-Beintema

at the age of 85.
Beikemalaan 9, Grootegast, Holland

Blessed are those who die in the Lord.

Dear mother of Jerry & Mary Drenth — R.R.2, Canfield, Ont.

Dear Grandmother of:
Albert & Willy Drenth — R.R.2, Canfield, Ont.

Peter & Anne Drenth — R.R.2, Canfield, Ont.

Henry & Ruth Drenth — Mississauga, Ont.

Tom & Joanne Drenth — R.R.2, Canfield, Ont.

John & Linda Rynberk — Welland, Ont.

Bert & Atherton Drenth — Richmond, B.C.

Theodore Drenth — R.R.2, Canfield Ont.

and 10 great-grandchildren

On Monday, March 12, 1979, the Lord took away to be with him forever, our dear friend,

JACKIE SCHELLINGERHOUD

We pray the Lord to strengthen her mother, husband, and children in their great sorrow.

John & Willy Van Geel
George & Alice Windhorst
Simon & Bep Van Tol
Melle & Janet Zwaagstra
Fruitland, Ont.

After a period of suffering, on March 12, 1979, the Lord promoted to glory our fellow elder,

MR. DIRK DE RYK

Our sympathy goes out to Mrs. De Ryk and her children. Their comfort, and ours, is expressed in the words of his favourite psalm: "The Lord is my light and my salvation. Be strong and let your heart take courage; You wait for the Lord." Psalm 27.

Council of Calvin Chr. Ref. Church, Ottawa, Ont.

Obituaries

Op 16 maart 1979, nam de Here tot zich onze geliefde man, vader, en grootvader,

KLAAS BUIKEMA

in de leeftijd van 69 jaar.

Gezina Buikema — Nanninga, Scarborough, Ont.

Simon & Ina Vanderkooij; Jim, Trudy, Rick, John - David — Simcoe, Ont.

Jack & Henny DeGoeij; Jacquie, Robert, Andrea — Newmarket, Ont.

Carl & Barbara Buikema; Chris, Alison, Adam — Bramalea, Ont.

"In het huis mijn Vaders zijn vele woningen." Joh. 14:2

182 Crocus Dr., Scarborough, Ont.

Our deepest sympathy to Hank and Dini Oldejans, Merlin and Grace, when, on February 18, 1979, it pleased our heavenly Father to take unto himself their little daughter and sister

INGRID ROSE

at the age of 2½, to be forever with him.

Safe in the arms of Jesus.
Safe on his gentle breast

There, by his deep love
Sweetly her soul shall rest.

Loved deeply by her friends:
Fam. F. Kolkman

Fam. A. Plantinga
Fam. J. Vanderhoek

Fam. G. VanderMeulen
Richmond, B.C.

It pleased our Heavenly Father to take to himself, his dear child, our mother, grandmother and great-grandmother,

M. JANSEN VAN DOORN
(nee Van Binsbergen)

at the age of 86 years; widow of C. Jansen van Doorn since Nov. 13, 1966.

Arnhem, Holland, March 13, 1979.

Mother of:
Miep & Martinus Enserink — Rheden

Jo & Jan Van Manen — Randwyk
Jan & Ge Jansen van Doorn — Hamilton, Ontario

Hermien & Jan De Gruyter — Calgary, Alberta

Greet & Henk Zintel — Doesburg

Ted Elises — Winnipeg, Manitoba

Steven & Tony Jansen van Doorn — Moorefield, Ontario

Cor & Jessie Jansen van Doorn — Mississauga, Ontario

Elly Jansen van Doorn — Bennekom

Survived by 39 grandchildren and 11 great-grandchildren. Predeceased by one daughter, Fenna, and one son, Johan.

"The Lord is my Shepherd" — Psalm 23

Cottages

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Personal

Christian woman, mid forties, is very interested in meeting a Christian man, same age. Please reply to Box # 4380, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Als u het Consulate of the Netherlands helpen kunt met de opsporing van enige van de volgende personen contact dan a.u.b. het Consulate of the Netherlands, 10 King St. E., Suite 900, Toronto, Ont. M5C 1C3 Tel: (416) 364-5443.

BOUSCHE, Erik Boudewijn, geboren 29 juni 1935, naar Canada vertrokken in november 1977 met bestemming Islington.

CLINT-SNEEP, Janna Margaretha, geboren 11 december 1952, laatstbekende adres 341 Jackson Street, Beamsville, Ontario.

DENTZ, E. laatstbekende adres R.R.1, Iroquois, Ontario.

VAN DENZEL, Kornelis Teunis, geboren 29 november 1912 te Groningen, naar Canada vertrokken op 31 mei 1958 met bestemming British Columbia.

KEYSER, J. geboren 10 september 1947 te Texel N-H., laatstbekende adres 79 King Street East, Dundas, Ontario.

KOCH, Lucas, geboren 11 mei 1914 te Leeuwarden, naar Canada vertrokken up 11 juli 1958.

LAVOY, D.J. geboren op 11 december 1952 te Kruiningen, laatstbekende adres 45 Bernard Ave. te Toronto, Ontario.

MARING, P. laatstbekende adres 165 Prington Ave. Toronto, Ontario. MIEDEMA, P.Th. L. laatstbekende adres 3112 Givin Rd. Mississauga, Ont.

PINTO, Alex Salvador, geboren 4 mei 1934 te Brussel, naar Canada vertrokken in 1976.

RODENBURG, Martinus Laurens, geboren 23 januari 1926 te Rotterdam, laatstbekende adres 1219 Shild Ave. E. Calgary, Alberta, naar Canada vertrokken op 28 januari 1957.

ROOT, Hendrik H.L.M., geboren op 26 maart 1953, laatstbekende adres in London, Ontario.

DE RUYTER, M., geboren 8 december 1956, laatstbekende adres te Toronto, Ontario.

SONTROP, Jacobus Gijsbertus, geboren 21 oktober 1914, op 2 oktober 1951 naar Charing Cross, Ontario vertrokken.

STRIKWERDA-DE JONG, Lijsbert, geboren 8 november 1944 te Tietjerksteradeel, laatstbekende adres 11141-130 Street, Edmonton, Alberta.

SWAAB, Simon Lodewijk, geboren 18 januari 1914 te Samarinda, laatstbekende adres Saskatchewan.

VAANDRAGER, T., geboren 1 maart 1918, laatstbekende adres 43 Vincentstreet te New Market, Ontario.

WELCH, R.G., geboren 27 september 1949 te Winnipeg, Manitoba, laatstbekende adres c/o Ann Street, no. K 201, Mississauga, Ontario.

Een wedunaar boven 70 jaar, Christian Reformed en kern gezond, zoek een christelijke huishoudster, liefst gepensioneerd en vanuit Ontario. Hoeft niet veel huiswerk te doen; wedunaar is zelf ook wel genegen te helpen. Heeft eigen huis en auto. Schrijf naar: Box 4383, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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Stratford Shakespearean Festival Accommodations in Christian home. Don't be disappointed. Reserve now. Single bed — \$10.00, Double bed — \$12.00, Twin beds — \$14.00. For reservations write to Stratford Chr. School Society, c/o T. Talsma, 165 Church St., Stratford, Ont. or phone I. Bakker (519) 271-7573 or Mr. Frankruyter (519) 271-6038.

FOR RENT: 3-4 bedroom house in Holland Marsh, near Christian school and church. Available April 1st. Call 775-2856.

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Cage layer basic quota 27,000 hens. Situated in 2 barns. 1 barn will accommodate 13,000 started pullets. 3 bedroom, well maintained frame home on 6 acres.

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200 acre dairy farm, 3 silos, good buildings, 2 houses. 4100 pounds No. 1 quota; 1 million pounds MSQ. Cows feed equipment negotiable. Located 7 miles from Listowel, close to church and school. Write or phone:

Bill Stratychuk
335 Main St. W.,
Listowel, Ont.
519-291-2144

Properties for sale in choice farming area. Listowel district Christian school and Dutch Reformed Church nearby.

Contact:
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519-291-1395
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120 acres, 600 sows, completely automated. Large century home. Good financing available. For more details call:

Adrian Van Saase, representative
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Dunnville, Ont.
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416-632-1377 (evenings)

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Full time help wanted for modern dairy farm. Live in. Contact: John Wiersma, 519-523-9241.

Married couple for general farm help on large vegetable farm. Summer work available for spouse if wanted. Mechanical aptitude preferred. House available.

Cook's Bay Produce

Box 1157, Bradford, Ont. L0G 1C0
Phone: 416-775-7174

Farm Help Wanted

Year round position available for experienced person on 100 cow/dairy and feedlot in irrigation district of Southern Alberta. Must be experienced with cattle and modern farm equipment. Send inquiries to: Schuld Farms, Box 182 Iron Springs, Alberta. Tel: (403) 738-4439.

Experienced, responsible and mature person for hog, beef and crop farm in southwestern Ontario. House available. Close to Chr. Ref. Church and school. Apply to Box 4384, Calvinist Contact, 99 Niagara Street, St. Catharines, Ont. L2R 4L3.

Help Wanted

Wanted: Experienced married couple for dairy farm and other general farm work in S. Alberta. House and utilities available. Top wages and good prospect for right man. Close to Chr. Ref. Church and Christian school. Send applications to Box 4381, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Wanted a grower foreman for 100,000 square feet of greenhouses. Must be capable to handle people and willing to work together with the rest of the operation. Crops: foliage plants and seasonal pot plants. This is a permanent position with a good salary. Send replies to:

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Experienced farm hand, single. Good wages for the right man. In British Columbia. Phone 604-465-5835.

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Must have at least one year experience in the travel industry. Duties include: ticketing, typing, sales reports, and general office procedures. Apply to:



Mr. Arend Roos
80 Main St. N.
Brampton, Ont.

Employ Wanted

Ambitious Christian girl, 20 years old, would like full-time employment (or just for the summer months). Will consider all reasonable offers from farm labour to nursing care. Willing to learn new trades. Reply to Cathy Kiezebrink, 53 Woodward Lane S.E., Grand Rapids Mich., 49506 (R.B.C.), phone (616) 454-1146, or R.R. #1, Cannington, Ontario, Canada L0E 1E0.

Girl, 24 years old, single, experienced in dairy, sheep and bee farming, would like to work for a farmer in a Christian home in Alberta or B.C. Liz DeJong, c/o Eric Ostergaard, Ponoka, Alberta, (403) 783-2523 after 8:00 p.m.

Employ Wanted

Nederlands meisje, 22 jaar, Engels sprekend, zoekt tijdelijk werk in Toronto voor maart, april en mei. Huishoudelijk werk, babysit of iets dergelijks, dagelijks van maandag tot en met vrijdag. Schrijf naar: Mieke Haak, 1423 Danforth Ave., Apt. 6, Toronto, Ont. M4J 1N3.

Jongen van 18 jaar zoekt werkkring in Canada. Heeft mechanisatie diploma van landbouwschool. Zijn voorkeur gaat uit naar cash-crop farming met eventueel beef cattle of varkenshouderij. Liefst in Huron, Perth of Oxford County. Contact: Pete Van Driel, R.R.#2, Goderich, Ont. N7A 3X8. Tel. (519) 524-7071.

Teachers Needed

Quinte Christian Highschool

249 William Street
Belleville, Ontario
K8N 3K4

requires a

Principal

beginning August 1, 1979. This is a new growing school, offering grades 9, 10 and 11. Background in Math or Phys. Ed. preferred. Please address letter of application and/or resume to the school and direct inquiries to Mr. B. Hielema, Co-ordinator, 613-968-7870 (school) or 613-478-6837 (home).

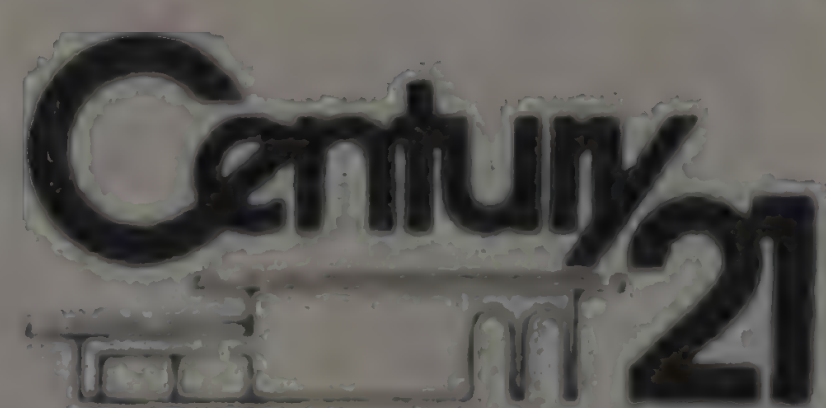
The Collingwood and District Christian School

needs a

teaching principal

starting for 1979/80. Our school is located in Wasaga Beach, the heart of summer and winter vacationland. If you feel God calls you to help build a young progressive interdenominational Christian School. Please address your inquiries to Mr. D.J. Romp, P.O. Box 832, Stayner, Ont. L0M 1S0. You might just be the person we are looking for!

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Teachers Needed

Brampton: John Knox Chr. School invites applications for possible openings in the primary and intermediate levels as well as a part-time remedial position. Please send inquiries and applications to: I. Witteveen, Princ. 82 McLaughlin Rd. S., Brampton, Ont. L6Y 2C7. Tel. School: 416-451-3236; Tel. Home: 416-457-7250.

Brantford: Brantford Christian School invites applications for teaching positions in grades 1 and 2 (combined) and grades 5 and 6 (combined). Please forward your inquiries and applications to: Mr. William Slofstra, principal, 7 Calvin St., Brantford, Ont. N3S 34E. Phone: 519-752-0433 (School).

Chatham: Calvin Christian School invites applications for a possible teaching position in K-3. Please send inquiries and application to J. Postma, principal, 72 Tissiman Ave., Chatham, Ont. N7M 4G5 or phone 519-352-4980 (school) or 519-352-7427 (home).

Chatham: Chatham District Secondary School invites applications for possible positions in the following areas: **Bible, English and Mathematics.** Applicants are invited to write or phone: Mr. Henry Kooy, Principal, 90 Park Ave.E., Chatham, Ont. N7M 3V4. Phone: 519-352-4591 (school).

Drayton: Calvin Christian School will need a **teacher for higher grades**, preferably with an interest in Phys. Education. Please forward your inquiries to: The Education Committee, c/o Mrs. Linda Timmerman, R.R.#1, Moorefield, Ont. N0C 2K0, or phone 519-638-3021.

Hamilton: The Education Committee of Calvin Christian School invites applications for possible teaching positions at all levels. Kindly request additional information from:
W.H. Hultink, principal
547 West 5th St.
Hamilton, Ont. L9C 3P7
Telephone: 416-388-2645

Holland Marsh: Holland Marsh District Christian School — **Springdale.** Applications are invited for a vacancy in grade 7. Send inquiries or resume to: H. Vandervecht, principal, R.R.4, Bradford, Ont. L0G 1C0. Phone: (416) 775-2651 (school).

Jarvis: The Jarvis District Christian School invites applications from teachers for a possible position in **grade 4.** Please send applications, including qualifications and references to: P. Weening, principal, R.R.1, Jarvis, Ont. N0A 1J0. Telephone: 519-587-4444 (school) or 519-428-0887 (home).

Kingston: Why not teach in lovely Kingston? For the 1979-1980 school year, we need teachers for all levels. Please contact: Mr. William R. Rang, principal, Kingston Christian School, Wright Cres., Kingston, Ont. K7L 4T9. Phone 1-613-546-4872 (school).

Listowel: Listowel Christian School is in need of a grade 3/4 teacher starting the 1979/1980 school year. Please send applications to: A. Deelstra, principal, Listowel Christian School, Box 151, Listowel, Ont. N4W 3H2. Telephone: 519-291-3086 (school) or 519-356-9056 (home).

London: You are invited to submit your applications for an opening in **English and possible other subject areas.** Applications should include qualifications, academic transcript and references. Send to: W. Drost, principal, London District Secondary School, 24 Breaside Ave., London, Ont. N5W 1V3.

Teachers Needed

Brantford Christian School

invites applications for

Principal/Teacher

for the school year 79/80. Duties include teaching grades 7 and 8 (20 students) and time off for administration. If interested please contact:
Wm. Slofstra, principal
Tel: 1-519-753-0433
Home: 1-519-753-9557

Durham Christian High School

invites inquiries from those with teaching qualifications in the following areas: **English, French, Theatre Arts, Art, Science.** Or any combination of the above areas. Send all inquiries to Ren Siebenga, c/o Durham Christian High School, Box 238, Bowmanville, Ont.

Fruitland John Knox Memorial Christian School

invites applications for pending vacancies in the junior and intermediate grades. An interest in **Physical Education** and/or **Music** would be an asset. Needed also is a **part-time teacher mornings only**, to teach grade 1 or 2. Address your letter with resume to the School, Box 27, Fruitland, Ont. L0R 1L0 or phone: 643-2460 (during school hours).

Knox Christian School Bowmanville

invites applications for teaching positions in

Grade 6 and 7

Please send applications to:
P.O. Box 218
Bowmanville, Ont. L1C 3K9
or phone collect:
Mr. F. Bosma, principal
(416) 623-5871 (office), (416) 623-7665 (home)

Hamilton District Christian High School

28 Athens St., Hamilton, Ont. L9C 3K9

invites applications for a part-time teaching position in:

Home Economics

Please write or telephone:
Mr. John E. Top, principal
Tel: (416) 389-3411 (school), (416) 388-9774 (home).

Thunder Bay Christian School

requires a

teaching principal

starting with the school year 1979/80. Our school has a staff of 6 teachers and 150 students. Our school is situated in the beautiful northwestern Ontario. Population of Thunder BAY is 110,000. Has a university and college. Send inquiries and resumes to Mr. Henry Kamphof, Secretary of the board, R.R. #11, Oliver Rd., Thunder Bay, Ont. P7B 5E2. Phone: (807) 345-0773 (home).

Toronto District Christian High School

will have openings in the following subjects:

Phys. Ed. English
History Commercial Subjects
Art

Please send applications with resumes to: Mr. W. Barneveld, principal, Box 527, Woodbridge, Ont. L4L 1B3. Tel. 416-851-1772.

Teachers Needed

Lambton Christian High School

Sarnia, Ontario

Has an opening for the next school year in:
French

Direct all inquiries and resumes to Mrs. Karen de Waal, Ed. Comm. Sec't., 1458 Cathcart Blvd., Sarnia, Ont. N7S 2J2.

Edmonton Christian Schools

are seeking experienced and new teachers to serve in a progressive kindergarten/12 system. Attractive salaries are offered as well as a relocation allowance. There are openings in various grade levels of elementary and intermediate classrooms. Other openings include:

Kindergarten	French
Remediation	English
Physical Education	

and a secondary position in:

English	Chemistry
Mathematics	Social Studies
Physics	

We are also seeking an

Assistant Principalship

In the week of February 26 thru March 2, a representative of our schools will be in the Ontario area. If you would like to meet with our representative, please contact: Lee Hollaar, 13470 Fort Rd., Edmonton, Alta. T5A 1C5 or phone (403) 475-2818.

The Red Deer Christian School Society

invites applicants for the position of

Teaching Principal

Our school has 100 students in 9 grades and 4 dedicated teachers. Principal relief: 1 1/2 days per week. Secretarial assistance: 1 day per week. Please send resume with application to Red Deer Christian School, 14 McVicar Street, Red Deer, Alta. T4N 0M2.

Rocky Mountain

situated near the scenic Canadian Rockies of Alberta, is inviting inquiries and applications for two vacancies for the next school year. One teacher is required for **Grades 1 and 2 combined** (about 16 pupils) and one for **upper elementary and junior high science** (double grades). Applicants should be properly certified to teach in Alberta.

Send applications or inquiries to: Mr. P. Valkenier, P.O. Box 669, Rocky Mountain House, Alta. T0M 1T0. Tel. (403) 845-3516 (office).

Abbotsford Christian School

Box 175 Abbotsford, B.C. V2S 4N8

Inquiries and applications for the 1979/80 school year are now being sought for our schools. Christian education is presently provided to 450 students on two campuses, elementary and secondary.

We are anticipating some openings in elementary and secondary positions and additional openings in senior secondary, if our planned expansion in grades 11 and 12 proceed, D.V.

At the moment we are interested in receiving applications for:
grades 4, 5, 7
secondary physical education/Bible/French
and all other secondary positions

Successful applicants must be dedicated to the concept of developing a distinctively Christian education and must show a willingness to teach in a number of areas.

Come and settle in the beautiful hub of the Fraser Valley and become actively involved in a dynamic, growing, Christian school system. Direct inquiries to:

Mr. John Kampman, Principal
Abbotsford Chr. Elementary School
(604) 859-5167
or
Mr. John Messelink, Principal
Abbotsford Chr. Secondary School
(604) 859-5528

Classified Advertising

Teachers Needed

John Knox Christian School

8260-13th Avenue
Burnaby, B.C. V3N 2G5

Applications are being solicited for the following positions, available September 1979:

Grade 1 Teacher: Self-contained classroom, approximately 20 students. B.A. Elem. Ed. required.

Grade 7 Teacher: 1/2 day - Social Studies, Science, Spelling, Art; 1/2 Day - Learning Assistance Teacher in Reading and Math for Grades 3-7; B.A. Elem. Ed. required, knowledge of learning difficulties preferred.

French Teacher: Grade 4-7 - half time position; can be full-time in combination with two other area schools.

Special Education Class: 5-7 educable retarded students, aged 10-15, some subjects integrated with regular classrooms. B.A. Elem. Ed., knowledge of special education. Experience preferred.

Contact Ben Hendricks
Principal (604) 522-1410
at the school or
(604) 581-1724 at home

The Christian Elementary School of Richmond, B.C.

invites applications for the position of
teaching principal

Please address your applications with resume to: Mr. G. Dykstra, 8180, No. 2 Rd., Richmond, B.C. V7C 3M3. Telephone: (604) 277-4714.

Fraser Valley Christian High School

requires a
Principal

starting with the 1979-1980 school year. Serving the greater Vancouver area, our school offers grade 8 through 12, and is located approximately 20 miles from downtown Vancouver. Our enrolment presently stands at 370 with the staff numbering 22. Applications will be received up to March 31, 1979.

Interested applicants please send your inquiries and resumes to the

Education Committee Secretary
Miss W. Bouma
Suite 305-7165 Fulton St.,
Burnaby, B.C. V5E 3H3

Terrace is a beautiful recreation area.

Centennial Christian School Terrace, B.C.

Has a position for a combined **grade 1 and 2 teacher** and an opening for a teacher in a combined **grade 3 and 4 and part of 5**, for the 1979/1980 school year, or earlier.

Please send resume with application to:

Mr. John Vander Wall,
Chairman Education Committee,
Box 317, Terrace, B.C. V8G 4B1
Telephone: (604) 635-5226

Pacific Christian Secondary School

Victoria, B.C.

Due to increased enrolment and the addition of grade 11, we require the following teachers for September 1979.

1. Experienced **Highschool teacher** with ability to teach **Social Studies**.

2. A **Science** and/or **Math** specialist.

3. **Junior High teacher** — subject areas flexible.

If you are interested in the challenge of a young growing school, please contact the principal at: 1530 Lionel St., Victoria, B.C., V8R 2X8. Phone: 604-592-4112.

Teachers Needed

Oshawa: Immanuel Christian School will have a vacancy in a grade 6/7 combination of about 25 pupils beginning Sept. 1979. To apply please send a complete resume including education experience and references in c/o Mr. P. Van Manen, Principal, Immanuel Christian School, 849 Rosland Rd. W., Oshawa, Ont. L1H 7K4 or telephone (416) 728-9071.

Ottawa: The Committee for Christian learning, a non-denominational Christian High School, stressing personal development and small classes, seeks teachers in: **Mathematics, Science, Social Studies, Physical Education and Industrial Arts.** Please send inquiries and applications to: 307 Richmond Rd., Ottawa, Ont. K1Z 6X3. Attention: Mrs. Cathy Clemens.

Strathroy: Calvin Christian School invites applicants for the following possible teaching positions:

Primary level, Remedial teacher Kindergarten teacher/half time

Please send all correspondence to: A. VanderLaan, Principal, John Calvin Chr. School, 48 York St., Strathroy, Ont. N7T 2E5. Tel: (519) 245-1402 (home) or 245-1934 (School).

Toronto: Toronto Central Christian School invites applications from qualified persons for a possible opening in grades 3 and 4, 15-20 students, for the 1979/80 school year. Please send inquiries to: Mrs. D. Marshall, principal, 104 Trinity Street, Toronto, Ont. M5A 3C6; or phone: (416) 863-0567.

Lethbridge: Immanuel Christian School in Lethbridge, Alta. requires teachers in the following areas:

1. Junior/Senior High Music. This position invites the teaching of general music plus 2 sections of band.

2. Junior/Senior High Mathematics.

3. Elementary.

Send all letters of inquiry to: Mr. H. Konynenbelt, principal, 802 6th Ave. N., Lethbridge, Alta. T1H 1Z1. Phone 1-403-328-4783 (School) or 1-403-328-7195 (Home).

Winnipeg: Calvin Christian School invites applications for a teaching position in the primary and/or intermediate grades. Send resumes or applications to:

Mrs. G. Bakker, Box 44, Station F
Winnipeg, Manitoba, R2L 2A5
Telephone: 204-667-5851

Smithers & Telkwa, B.C.: The Smithers and Telkwa Christian School Society will be needing: 1 remedial and 1 primary teacher for the Elementary School, and a principal and teachers for **Math, English, French and Business Education** for the High School in September, 1979. Please contact: Glen Ewald, principal, Box 2117, Smithers, B.C. V0J 2N0. Telephone: 604-847-2186.

Vancouver: Vancouver Christian School invites applications for a possible teaching position in the **lower intermediate** grades. Please send applications to: Frank De Vries, principal, Vancouver Christian School, 5621 Killarney St., Vancouver, B.C. V5R 3V4. Telephone: 604-435-3113 (school).

Vernon: The Vernon Christian School requires a **principal** for the 1979-1980 school year. The qualified applicant should also have expertise in the **science/math, or social studies/English** at the junior high level. There is also an opening for an additional teacher at the same level and in one of the major subject areas. Applications are invited for a tentative grade 1-2 opening as well. Contact: Mr. U. Haasdijk (principal) Vernon Chr. School, Site 19A-4, R.R.#3, Vernon, B.C. V1T 6L6 or phone: 604-545-7345 (days) and 604-542-1543 (evenings).

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A Conference on
Worship & Music

A major conference on worship and music will be held at Calvin College July 18-20, 1979. Basic liturgical issues and practical musical concerns are the focus. Ministers may enroll for continuing education credit through Calvin Seminary. A regional co-ordinator will contact each congregation, or write: Conference on Worship & Music c/o Music Department Calvin College Grand Rapids, Michigan 49506

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Ont. L8V 4L5 or write to the
Secretary, D. Brinkman,
R.R. #1, Bowmanville, Ont.
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to Box 333, Brampton, Ont.
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Bulletin:
Institute for Christian Studies,
229 College Street, Toronto,
Ontario, Canada M5T 1R4

25th Anniversary Banquet

of the Christian Farmers Federation of Ontario will be held on
Tuesday, April 3, 1979, D.V., at 6:30 p.m. in the Peter Clark
Hall, University Centre, University of Guelph.

“The Family in a World
Dominated by Enterprise”

Speaker: Rev. Ralph Koops, Chatham

Tickets: \$10.00 per person \$15.00 per couple
Order tickets from Christian Farmers Federation of Ontario
Box 70, Drayton, Ont. N0G 1P0
Phone: 519-638-3063

The Lord willing, the Ladies society “Bid en Werk”
of Clinton, Ont., together with
“With Lighted Lamps” and “Be a Blessing”
hope to celebrate their

25th Anniversary

on Friday, April 6, 1979 at 8:00 p.m.
in the Clinton Chr. Ref. Church

All old members and everyone interested are invited to
celebrate this with us. Secretary: Mrs. B. Greydanus, Box
1363, Clinton, Ont. N0M 1L0. Phone 482-3047.

The Ladies Guild of the
Cambridge Elementary School
presents:

“The Ambassadors in Concert”

(a well known Male Chorus)

Saturday, March 31, 8:00 p.m. at the Forward Baptist
Church, 94 Elgin St. S., Galt, Cambridge.

Tickets in advance \$3.50 may be obtained from:
Mrs. Cindy Slotegraaf 653-6490
Mrs. Marjorie Driscoll 621-8737
Mrs. Gloria Ranton 621-1052

We are celebrating our

25th Anniversary

And you are invited!

West-End Chr Reformed Church
Edmonton, Alberta

The congregation extends a warm welcome to friends and
former members, to help celebrate.
A banquet and variety evening is planned for May 4th, at 6:30
p.m.

Tickets are \$6.50 per person
Please order before April 20th.

Thanksgiving services are planned for May 6th at 10 a.m. and
4:30 p.m. To mark the occasion an anniversary booklet is
being prepared. The price is \$5.00. A custom designed
ceramic wall tile depicting our church: \$5.00.

Contact:
Mr. H. van de Kraats,
9527-163 Street,
Edmonton, Alberta T5P 3M6
Also advise if lodging is required.

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presented by

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Saturday, May 5, 8:00 p.m.
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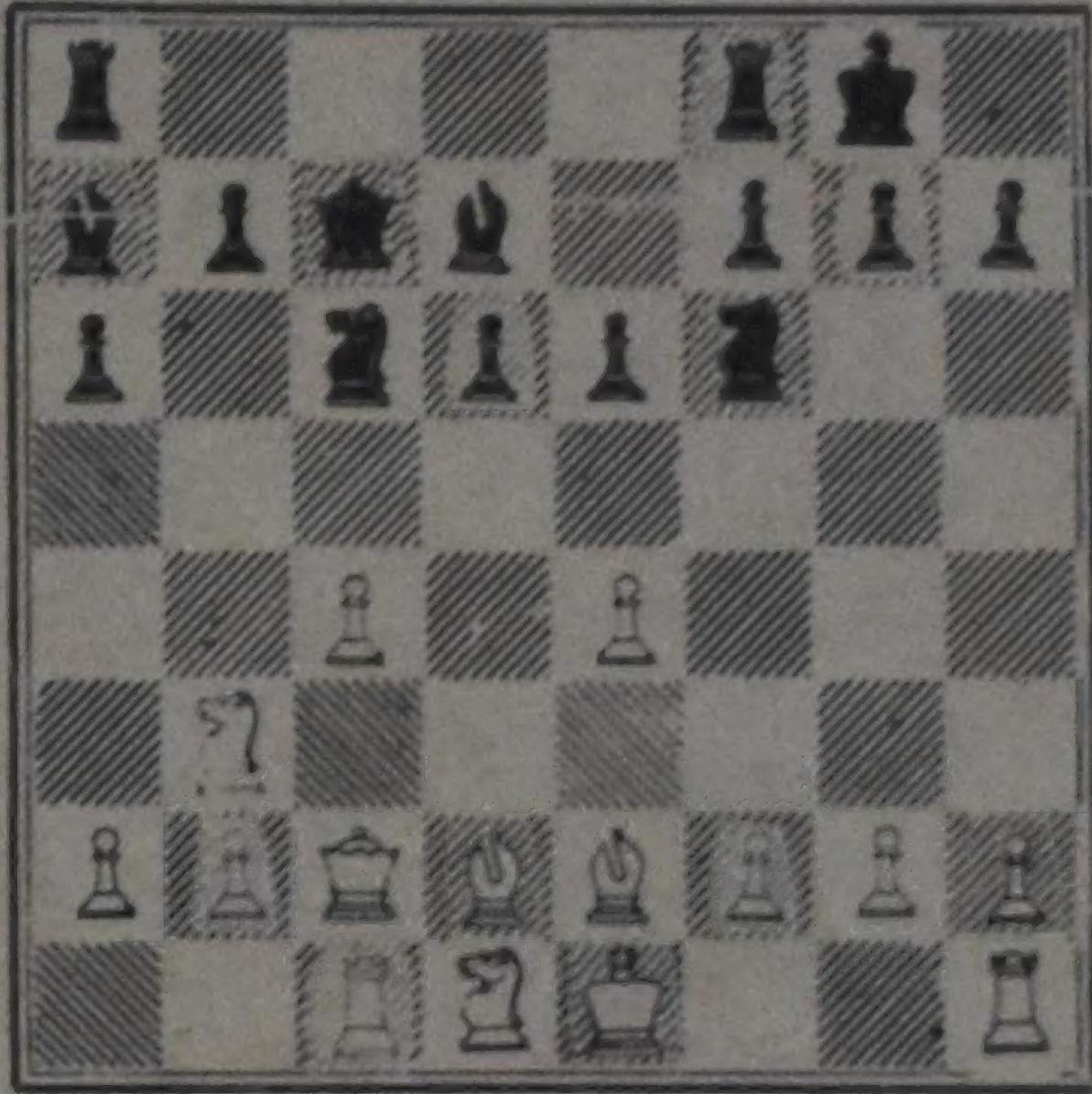
editor: Pete Layer

LET'S PLAY CHESS

Correspondence Results
Group G, 1978
B. Dikland 1 (2½) K. Medsker 0 (0)
With this win, Mr. Dikland and Mr. Lamain have qualified for the
Finals with 2½ points out of 3. The last finalist will be decided by
the outcome of a game being played in Group E.

Game: Breakthrough in the Center.
The following game was played in the 1976 Finals between the
1974 Champion, Mr. Farenhorst and one of the challengers, Mr.
Boer. It is difficult sometimes to turn an advantage of one pawn into
a strong position leading to a win. Notice how, after the surprising
move, No. 20, gaining a central pawn, Mr. Boer as Black takes
control of the center.

BLACK, Mr. W.L. Boer
15



15
Black to move ...
White, Mr. A.C. Farenhorst

White seems quite cramped and in possession of a weak King
pawn.

White	Black	White	Black
Mr. Farenhorst	Mr. Boer	25. R-B3	Q-Q1
15.	N-K4	26. P-N3	R/Q2-B2
16. B-K3	B-B3	27. KR-B1	Q-Q2
17. P-B3	BxB	28. K-N2	P-Q4
18. NxB	QR-B1	29. P-B5	R-Q1
19. N-Q4	Q-N3	30. Q-R2	N-B3
20. Q-Q2	BxP!	31. NxN	QxN
21. O-O	B-N3	32. R-N3	P-Q5
22. K-R1	P-R3	33. R-Q1	P-K4
23. P-QN4	KR-Q1		
24. P-QR3	R-Q2		

The game ended in a win for Mr. Boer and the 1976 Championship
for him, too.

CALENDAR OF EVENTS

Apr. 6 25th Anniversary of the Clinton Ladies Societies, at 8:00
p.m. in the Clinton Chr. Ref. Church.

Apr. 7 17th Annual meeting of Salem, 1:30 p.m., Covenant CRC,
St. Catharines.

Apr. 21 First CRC Hamilton, 50th Anniversary dinner in H.D.C.H.
at 7:00 p.m.

Apr. 21 Christian Labour Association of Canada's 27th convention,
Silverthorn Collegiate Institute, 291 Mill Rd., Etobicoke
(Toronto), Ont., starting at 9:30 a.m., with speakers Dr.
Bernard Zylstra and Ed Grootenboer.

Apr. 21 Frisian play in the Jarvis District Christian School at 7:30
p.m.

Apr. 21 Concert of St. Thomas Male Choir "Crescendo" in the
Bowmanville, Rehoboth Christian Reformed Church, at 8
p.m.

“Blasers Ensemble”
The Netherlands “Blasers Ensemble” will have a tour in the following
cities: Mar. 28 — Toronto: townhall, St. Lawrence Center; Mar. 29 —
Kingston: Queen's University, Grand Hall; Mar. 30 — London:
University of Western Ontario, Alumni Hall.

The Ambassadors in Concert
The Ambassadors will be in concert: Cambridge: Mar. 31st at 8:00
p.m. in the Forward Baptist Church, 94 Elgin St.; Hamilton, April 14th
at 8:00 p.m. with the Hamilton Salvation Army Band in Hamilton
Place.

VBS Workshops
Vacation Bible School workshops with Rev. Allen Curry (Director of
Educational Services of the Orthodox Presbyterian Church), at three
locations: Toronto: Wednesday, April 25, 8 p.m., Grace Presbyterian
Church, East Side of Toronto, just south of the 401, off Port Union
Road. Stratford: Thursday, April 26, 10:30 a.m. Stratford Christian
Reformed Church; Hamilton: Thursday, April 26, 8 p.m.
Free Reformed Church, on Mohawk Road, just east of the 403
Highway.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Mar. 30	Mar. 28	Mar. 26 (noon)	Mar. 23 (noon)
Apr. 6	Apr. 4	Apr. 2 (noon)	Mar. 30 (noon)
Apr. 13	Apr. 11	Apr. 9 (noon)	Apr. 6 (noon)

Books

Education can begin at home

People in Progress by Maxine Hancock; published by G.R. Welch Co. Ltd., Toronto, 1978; hardcover, 192 pages; price: \$8.95. Reviewed by C. Farenhorst, Owen Sound, Ontario.

It is a happy change in these years when people look at you askance when you have more than two or three children, to find a book that boosts your confidence as parents — what's more, as Christian parents. There are many young couples nowadays who strongly feel they do not want children in this already overburdened society.

Maxine Hancock points out, and rightfully so, that "in any given family there is the potential to change the world for God." She goes on to give concrete examples of how you best help to develop confidence, character and creativity in pre-school children. The examples she picks to illustrate her points are true to life. Her observations are thought-provoking, as is the case when she writes that "parents should discipline themselves to discipline."

The author has four children of her own and is also a qualified teacher. Therefore, she certainly has had plenty of experience. Her suggestions on creativity are novel and easily applied by any reader. Television is given a rightful boot through the screen and parents are encouraged to let their children think, imagine, instead of subjecting them to that steady flow of input from the tube.

I enjoyed the book. It reads well and stimulated me to further motivate my own children in their God-given talents. That is high praise for any book.

Unitarians have played a significant role in our history

Unitarians in Canada by Phillip Hewett; published by Fitzhenry & Whiteside, 1978; 357 pp., paperback. Reviewed by Rev. Ted Hoogsteen, Blyth, Ontario.

Undeniably Canadian in content, this is an account of a current in Canadian religious, political, and economic history. "Unitarians have contributed to political and economic life, to social development, to literature, art, and culture on a scale unrecognized in any Canadian social history to date" (p. 312). This is the case that the author, an unabashedly proud Unitarian clergyman, makes and supports in this detailed history of Unitarianism in Canada.

The book fascinated me to no end, first of all because it gives insight in the development of Canada as a nation which no history book presents. And secondly, though detailed, I found it fascinating reading.

If only its history were known more generally, I grew up thinking that T.S. Brown was a

genuine Canadian folk hero of the Rebellion of 1837, a man motivated by love for fellowmen, and willing to sacrifice his own life for the good of the country. Until I read this book, Brown's Unitarianism motivated him into the radicality of that Rebellion.

But one does begin to wonder. If liberalism, as Hewett unashamedly speaks of the Unitarian religion, can have such impact upon the Canadian scene since the early 1800's, what then of the Church founded upon Scriptures?

Chronic individualism (p. 153) prevented this people from becoming an all powerful caste in Canada. That individualism one sees in their rather limited creed:

The Fatherhood of God;
The Brotherhood of Man;
The Leadership of Jesus;
Salvation by Character; and
The Progress of Mankind,
Onward and Upward Forever.

Into such a creed every individual may lay his own content. As such, "Unitarianism represents a wholly different approach to the question of authority in religion, by which an individual's beliefs and lifestyle are to be justified" (p. 2).

Whereas in Christianity this authority lies in the Bible, in Unitarianism the reason and conscience of the individual are the deciding factors. "The Reformation principle of the right of private judgment in matters of religion is thus pressed to its ultimate limit" (p. 2).

The book is a starkly detailed account of the growth of this religion in Canada, hiding neither failure nor success.

The book is also a history of a people who know better than God the content of truth.

How will our Dutch and religious heritage fare in the future?

Religion and Ethnicity edited by H. Coward and L. Kawamura; published by Wilfrid Laurier University Press, Waterloo, Ont., 1978. Reviewed by H.J. Groenewold, Trinity Christian College, Palos Heights, Illinois.

This collection of articles provides a useful summary of several religious and ethnic communities living in Canada today. The authors explore the histories and experiences of such diverse groups as the Mennonites, Japanese Pure Land Buddhists, Muslims, immigrant Catholics and others in order to examine how these people have survived in an Anglo-Canadian culture. The studies make it clear that the responses have been varied: from active assimilation absorption on the part of Japanese Buddhists and Catholics to that of cultural isolation on the part of Mennonite colonies.

The authors emphasize that Canada's diverse minorities are in danger of disappearing. These groups are faced not only with cultural assimilation or anglicization (being made English) but they are also threatened by the powerful forces of a secularized world and its demands of conformity and uniformity.

These demands are most evident in the Canadian public

school system rooted in our majoritarian culture. Public education erodes the religious and ethnic integrity of the minorities by imposing an anglicized way of life on all.

The authors believe that educational pluralism (various approaches to education for a variety of cultures) will meet the religious and ethnic needs of the minorities. They urge provincial governments to enact legislation enabling religious ethnic communities to establish their own schools. It seems to me that this limited definition of multiculturalism merely allows a minority to survive as a subculture in Canada. Such limited pluralism still requires conformity to the dominant secular culture and its socioeconomic and political institutions.

Roger Hutchinson, in his excellent article "Religion, Ethnicity and Public Policy," recognizes the shortcomings of such a limited definition of multiculturalism. He argues that limited pluralism may well be a subtle form of cultural assimilation, because it deals only with private matters. It does not challenge the dominant attitudes of an industrial and technological society. Hutchinson fears that limited cultural pluralism will "help us to adjust to the conformity required in our jobs and other public roles."

Hutchinson warns us that all faith communities are threatened by a dynamic secular society rooted in a faith hostile to all traditional religions. Will Christianity accept this challenge or will it retreat "to a cult-like preoccupation with individual salvation or peace of mind?" Hutchinson urges the Christian community to make its faith culturally relevant and to bring about a just social order.

The editors readily admit that these studies are preliminary (basic), posing problems and asking difficult questions. The preliminary character is most evident in the problem of defining terms such as religion, ethnicity, community, pluralism and the like. Indeed, the editors acknowledge that the "definitional problems remain unresolved."

Accepting this important shortcoming, these studies have made a very useful contribution to the present debate in Canada. The authors accept the reality of a pluralist society and the urgent need to provide public space for all communities to flourish. The book offers no simplistic answer; rather, it challenges all Canadians to participate in the debate on multiculturalism in order to establish a truly open society.

A dramatic presentation of our own religious "roots"

An Eye on Israel by Hans Bouma; translated by Sietze Buning; photography by W.P. Wijland; published by Eerdmans Publishing House, Grand Rapids, Mich., 1978; paperback, 144 pages; price: \$7.95. Reviewed by Peter Sluys, Lacombe, Alberta.

When I received this book it caught my attention at first sight. There was firstly its large size, 6½"X9", which lent itself beautifully to photographs; then the

scenic, almost painting-like pictures of Israel on the cover; and the fascinating title: **An Eye on Israel**. I found that as I paged through its 144 pages, the whole wonderful world of Israel opened up for me. Every page has a large artistically taken photograph covering at least half but often three-quarters of the page, together with a free verse poem on the rest of the varied coloured page, and a brief, small lettered explanation of the scene. I just had to read it all in one sitting.

Hans Bouma is a well-known Dutch pastor-poet whose original book: **Met het oog op Israel** was translated by Sietze Buning, a professor of English at Calvin College, who is himself a poet and translator of Dutch literature and songs. The English free verses flow very beautifully and convey clearly, deeply, and warmly the feelings of the original poet.

It is simply amazing how his examination of Israel's most contrasting places and people inspires the poet and meditator in the visitor. Take, for example, this poem next to the picture of a lonely tree smack in the middle of the Sinai desert. The poet asks the tree:

where do you come from
what are you doing here
I asked the tree
where do you come from
what are you doing here
he replied
finally
after a long talk
we agreed completely

And then, further on accompanying the scenic picture of Bethlehem, Jesus' birthplace, the deep-reaching words of the poet/

theologian:

you shall be born
in Bethlehem
that house of bread
you yourself are bread
you share yourself
you offer yourself
to the very last
until you die for it
you do God's will
that is, Jesus does

The poet's own explanation of the book is that "During my travels through Israel I simply took some rambling notes They all have this in common: my own direct concern for Israel. This land, this people touches me deeply and personally. Israel reminds me of something. It challenges me, it poses questions for me, it baffles me, it amazes me: it always makes me think. Gradually it becomes clear to me: what I write about Israel, I write about myself. Hence the title of the book. With an eye on Israel I discover who I am."

There is only one poem I question. It accompanies the picture of three Jewish children celebrating the Purim feast. I wonder why the poet does not necessarily consider the book of Esther historical. However, the rest of his poetry shows a beautiful, deep, healthy theology.

If I could have it my way, I would give this book as a present to my catechism pupils who make profession of faith. Nothing is more beautiful than to be reminded that our salvation and faith has deep historical roots in Israel. It is a book which old and young may immensely enjoy and through which they may enrich their experience of faith.

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